

**MEDITATIONS
AND
DISQVISITIONS
UPON THE
Lords Prayer.**

By S^r. RICHARD BAKER, Knight.

PSAL. 119. 90.

Thy Testimonies, O God, are my meditation.



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Imperfect! - all after
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TO THE
K I N G

OF
Great Brittain, France, and
Ireland, my soveraigne Lord.

MOST gracious Sove-
raigne : Amongst the
many eminent vertues
with wh^{ch} your Prince-
ly minde is most richly
adorned, there are some that draw
more admiration; but there is none,
that drawes more love, than the good-
nesse of Your disposition: which though
it makes not the greatest lustre, yet it
A 2 gives

Dedictory.

gives the sweetest Influence : for by it, the feare which is due, to the greatnesse of Your Majesty ; is turned into a reverence of the Majesty of Your vertues. With this reverence, I humbly present this Treatise, to Your Royall hands : which though it informs You of nothing You knew not before ; yet it may put You in minde of something, You might else forget : and a good Remembrancer, is none of the meanest amongst a Princes Officers : But leaving this high worke, to Apostolicall men, of whom Your Majesty hath many about You ; and some, more eminent, as Pillars : I onely with low Zacheus, climbe up into the Tree of Devotion : to make me, in the contemplation of Your vertues, the fitter to pray : that all the blessings on
mount

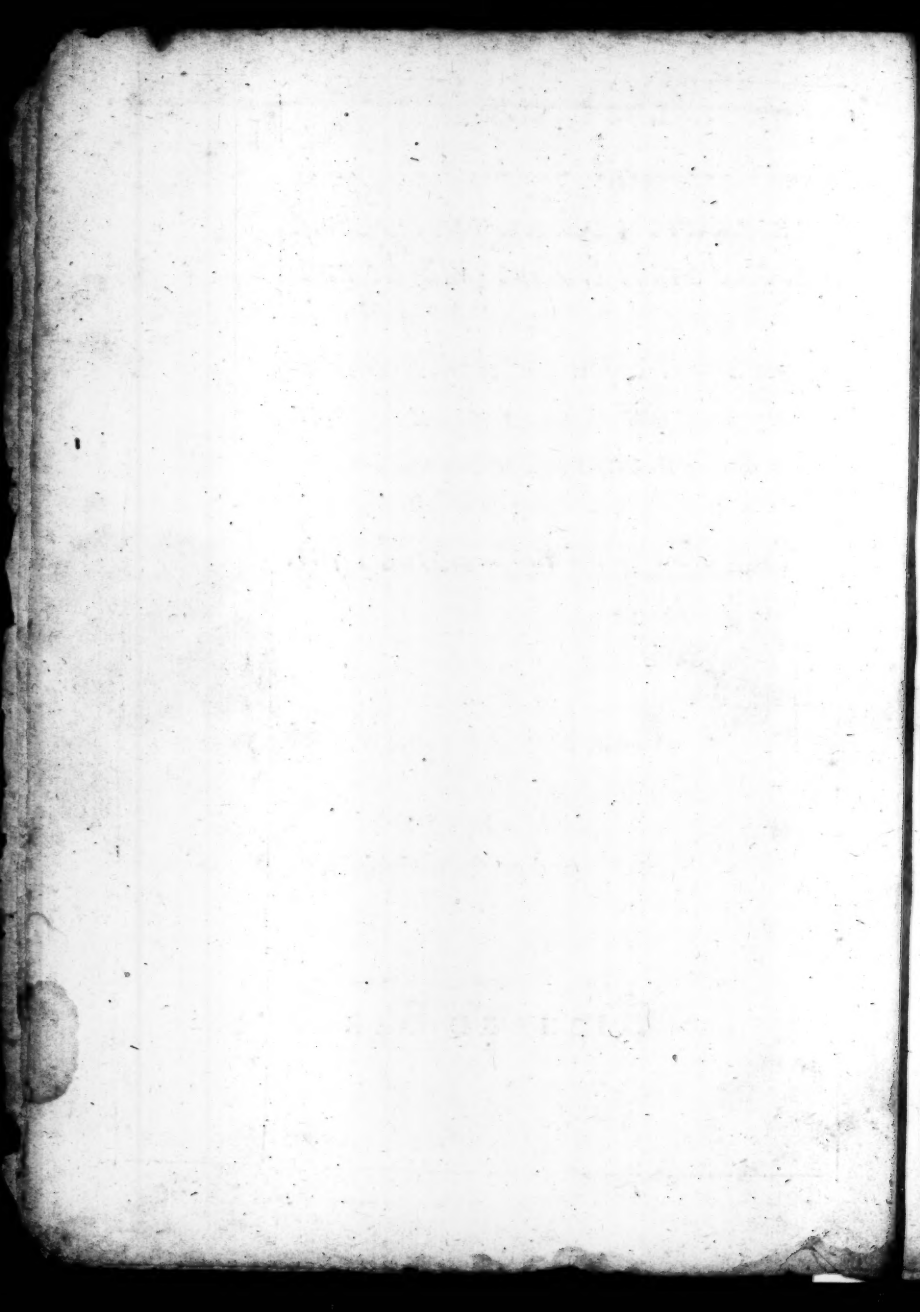
The Epistle

mount Gerizim, in this life; and in the next, all the blessings which Christ preached on the Mount; may be multiplied upon Your sacred Majesty, in Your owne Person, and in Your Posterity; in our most gracious Queene MARY; in our most hopefull Prince CHARLES; and in all the rest of Your Majesties most Royall Issue. Thus prayeth.

Your Majesties most humble

and prostrate Subject,

RICHARD BAKER.



To my loving and learned
Friend, and sometime Com-
pupil at *Oxford*, S^r. RICHARD
BAKER, *Knight*.



I R, I conceive that you
have beene pleased out
of our ancient friend-
ship (which was first, &
is ever best elemented
in an *Academy*) and not
out of any valuation of my poore judge-
ment, to communicate with me your De-
vine Meditations upon the *Lords Prayer*
in some severall sheetes, which have given
me a true taste of the whole. Wherein I
must needs observe, and much admire the
very *Character* of your *Stile*, which seemeth
unto me to have not a little of the *African*
Idea of S^r. *Augustines* age; full of sweet Rap-
tures and of researched Concepts; nothing
bor.

borrowed, nothing vulgar, and yet all
flowing from you (I know not how) with
a certaine equall facility. So as I see, your
worldly troubles have beene but Pressing-
yrons to your Heavenly cogitations. Good
sir, let not any modesty of your nature; let
not any obscurity of your fortune, smother
such an excellent imployment of your eru-
dition and zeale: For, it is a worke of light,
and not of darknesse. And thus wishing
you long health that can use it so well: I
remaine,

Your poore Friend

to

Love and serve you,

HENRY WOTTON.

MEDITATIONS

UPON THE LORDS PRAYER.

Hear O heavens, hearken O Earth; our Saviour vouchsafes to be our Schoolemaster, and meaning to finish our Redemption in his death, by delivering us from death, the effect of our sinne: He beginneth our redemption in his life, by delivering us from ignorance, the cause of our sin. We were created in light by the Creator of light: but the Prince of darknesse came informing us, that our light was darknesse: whose misty perswasions making us, first doubt of a truth; and then resolve of a falsehood: brought us in the end to that passe, that our eyes indeed were opened; but our sight was blemished: wee saw more afterwar than wee had done before; but we saw worse afterwar than wee did before. For, taking the Seducer for our leader, & not seeing our way, till seeing our selves out of our way, The light which shined in us, as refused of us departed from us: so that, creeping now, being our best pace; and using, as it were our hands for eyes: we could rather keepe our selves from falling in the wrong way; then give our selves direction, to returne unto the right. Clouded thus with ignorance

Esa. 1. 2.

Hebr. 2. 9.

Esa. 59. 30.

Eph. 4. 4.

Eph. 3. 12.
 Heb. 4. 16.
 Heb. 5. 8. 9.
 Iohn 16. 24.

the Light came to visit us; and being thus strayed out of our way; the way it selfe, descended to direct us; that, if we be not as disobedient auditours to Doctrine of obedience; as wee were obedient hearkners to Counsell of disobedience: Hee will teach us to make advantage of our losse; and to climbe the higher by the fall we have taken. Great was the losse, which in our selves we sustained; & of all losses the greatest, that wee have lost the feeling of our losses; and therefore very Divine was it requisite should be our repairer: who, before he could restore to us the power of our senses, must quicken in us the sense of our weakenesse. Great was the darknesse, wee had brought upon our selves, being become not onely ignorant but dull: and therefore very heavenly was it needfull should be our instructor; who before he should give us a lesson to learne must give us an aptnesse whereby to learne. This being a worke of as high a vauw as our Creation; could not bee performed at a lower rate, than our Redemption: and therefore, He which was above the Angels, and equall with God, brought himselfe beneath the Angels, and equall with man: that as to Gods infinite Iustice, there might be an infinite satisfaction; so for our fleshes infinite offence, there might be in our flesh an infinite desert. Thus sweet Iesu hast thou purchased to us, *a power of accessse to the Throne of grace*: and thou hast purchased to thy selfe, a Throne of grace, to have power to say, *Hitherto ye have asked nothing in my Name; aske, and ye shall receive*: and now, having given us a right to aske, thou here instructest us, how to ask aright; otherwise we have

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the event foretold us by *St. James Te aske and receive not, because ye aske amisse.* And indeed, none could so perfectly have informed us, how God must be prayed to; none could so well have taught us, how man must be prayed for, as he; who being God, as being the Sonne of God; and Man, as being the sonne of a woman; had both *the fulnesse of wisdom dwelling in him; and the temptations of the flesh making assaults upon him.* Certainly, O Lord, thou wert not onely fittest, but onely fit to discharge this office; being nothing agreeable for any to open his mouth against sinne; but for thee against whom sinnes mouth is stopped: and onely agreeable for thee to teach us, what words to say to thy everlasting Father; who art thy Fathers everlasting Word. Often he gave eare, and so foolish were we, that hee spake not: Often we spake; and so offended was we, that he gave no eare: but so divinely hast thou performed thy office of Mediation; making him, first gracious to heare; and now, us wise to speake: that being offended with all but Thee, *He is reconciled to all in thee:* and having through our transgressions (though never unmercifully just) as it were, no use of his Mercy: he hath now, through thy satisfaction, (though never unjustly mercifull) as it were, no worke for his Iustice.

O immesurable bounty! there is not any thing so great but thou biddest us to aske it: and not any thing we aske, but thou promistest us to grant it, and now, least we should feare to aske; as as not knowing how to aske: *thou puttest words in our mouths, and framest an Oration for our tongues:* that we can no

Iam. 4.3.

Colof. 2.3.

Ier. 8.6.

Deu. 1.45.

Zach. 7.13.

Ier. 11.11.

Esay 1.15.

Colof. 1.20.

Math. 21.22.

Esay 51.16.

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longer doubt of the speeches accepting; since the Prince that must heare it, is the Oratour that did pen it: and seeing thou canst be no lesse gracious to the words of thy mouth when thou hearest them; than thou wert to the workes of thy hands when thou beheldest them; we may be assured, thou canst not chuse but say, *It is exceeding good.* Heare then, O thou which hearest where no sound is; the sound of our soules sighing: and receive, O mercifull Father, in thy Fatherly Mercy, the words which our tongues deliver, but our hearts send: that seeing there comes nothing to thee from us; but what came from thee to us; thou mayst vouchsafe to heare, what thou pleasest we should say; & contented to grant, what thou art willing we should aske.

If inquisitive thoughts, O my soule, shall curiously call in question: since spoken to God, why so much? since spoken from man, why no more? say thus unto them: Something to be said is needfull, because from man, who is full of need: much were superfluous; because to God, who knowes all, and yet, as (though never so short) his wisdom is such; it could not be obscure: so, (though never so long) his graciousnesse is such, it should not be tedious. With the length, or Elegancy of our prayers; as he is not wearied; so he is not delighted: but devotion is the length, and faith is the eloquence which while with perswasions they importune him; with importunity, they perswade him.

There is no set time appointed us, for the saying it; as well, because no time is to God more gratefull, as because all times are for us most needfull: Irne-

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ver comes out of season to him; with whom all seasons are present at once: It never goes out of time from us; who never want so much, that we have need, to say more, or ever want so little, that we have cause to say lesse: like to the Israelites Omer of Manna; which, how much soever they gathered there was nothing over; & how little so ever, there was no want, But why should we talke of set times, for the saying of that, which it seemes by *St. Paul* is to be said at all times? For *Christ* saith, *When yee pray, say thus*, and *St. Paul* saith, *Pray continually*. But what? shall our tongues never lie still? and must we doe nothing else, but pray? Such indeed, were the *Euchitæ*, who laboured to maintaine this opinion; but have the opinion of Hereticks for their labour. For, we may observe; *St. Paul* sayth not, *Pray continually* with the Tongue; as though, that should never lie still: but *Pray continually*; meaning, with that part which doth indeed never lie still, unless we be still borne; and that is the heart: for, as the heart, is in a perpetuall corporall motion; and if that once cease, we have no longer any life in our bodies: So it must be, in a perpetuall spirituall motion; for if that once cease, we have no longer any life in our soules. And thinke not this an impossible matter: for, as the perpetuall corporall motion of the heart, is the ordinary worke of our generation; so the perpetuall spirituall motion of the heart, is as ordinary a worke of our regeneration. And this, was well figured in the old law; where, though they did not continually offer sacrifices; yet *Fyre*, was continually burning upon the Altar, and never went out: So, though we

Exod. 16. 18.

1 Thes. 15. 17.

Levit. 6. 12.

doe not continually offer to God the calves of our lips; yet the fire of devotion, and spirituall fervency must continually be burning in our hearts, and never goe out.

But seeing God understandeth the heart, as well as the tongue; and heareth our thoughts, as well as our words: what use is there of our tongues at all? or what need we to say, any vocall prayers? Yet there is great need, to use words also; and many reasons, if not all of absolute necessity; yet all of necessary congruity, to induce us to it. For, shall not words be acceptable to him, who is himselfe the word? God used words himselfe in making the world for us; & will he not expect words from us, in making our petitions to him? But this reason, may bee thought transcendent: we may therefore descend, and cite Sr. Pauls pitch, that, as he saith, *The woman ought to cover her head in the Church, because of the Angels*, so we ought to discover our thoughts by words, because of the Angels: for, Angels know not our thoughts; but they heare our words; and when they heare our tongues, they hope of our hearts; & in that hope they rejoyce: & we shall doe well, as much as we can, to give them cause of rejoycing: seeing they rejoyce at no cause so much, as at our well-doing. And if this reason still, be thought too high: we may take another, as much too low; that we shall doe well, to use vocall prayers: if it be but onely, to fright the devill. For, hee sees not our hearts, but hee heares our tongues: and when he heares our words, because he knowes not our hearts; he feares they come from our hearts, and in that feare he trembles: and we shall

I Cor. II, 10.

shall doe well, as much as we can; to keepe him under our Feare: seeing he indeavours, as much as he can, to bring us under his Power. But if these seeme rather, Collaterall benefits, than direct reasons, for using of vocall prayers: yet this reason is without exception, that we must therefore use them, because God himselfe requires them: as he saith by *Ezekiel* to the Israelites, *That he will be sought, and required of them, to performe his mercies to them*: and how should they require it of him, but by their prayer? and the Prophet *Hosea*, to leave no place at all for doubt: delivers it in plaine termes: *Take unto you words, and returne unto the Lord, and say unto him, take away all iniquity, and receive us graciously: so shall we render the calves of our lips*. For, our words are our calves; and if we shall refuse to offer to God, our words in praying; it is as much, as if in the old Law, they should have refused, to offer their calves in sacrificing. And there seemes great reason for it. For, whereof is it fitter to make the sacrifice, than of that, for which we make the sacrifice? and therefore because our living bodies commit the sinne: Saint *Paul* would have us to offer up our Bodies, a living sacrifice: and seeing by words we commit offences: It is fit that by words we should seeke forgiveness: and as the hands are not washed but by the hands: so the tongue is not cleansed but by the tongue. *David* praised God upon an instrument of tenne strings: and hee would never have told how many strings there were: but that, no doubt, hee made use of them all: God hath given us Bodies, as it were Instruments of many strings: and can we
thinke

Ezek. 36. 3.

Hosea 14. 3.

Pfal. 87. 7.

Pfal. 108. 1.

Pfal. 87. 7.

thinke it Musick good enough for God to strike but one string? It is said, where two or three are gathered together in thy Name, thou wilt grant their requests: and we cannot make three, unlesse to our thoughts & actions we joyn our words: and therefore *David* saith: As well the Singers, as the Players on Instruments shal praise thee: that is, both our tongus and our hands; meaning, both our words and deeds for, onely these two appeare to men, the other which is the Heart, appeares onely to God: and this not untruly may be called Gods Consort: when the still sound of the Heart, by holy thoughts, and the shrill sound of the tongue, by godly words: and the lowd sound of the Hands by pious workes, doe all joyne, and are gathered together to make a Musick. Wherefore, O my soule, since thou hast so often said: *O Lord open our lips, and our mouths shall shew forth thy Praise*: Let others thinke it sufficient to thinke their Prayers: but doe thou keepe company with *David*, and say, my lips shall speake thy praise, and my mouth shall entreate of thy word: and therefore to be sure he would not be mistaken, he distinguisheth them and saith; *O God, my heart is prepared, so is also my tongue: I will sing and give praise*. But above all, the example of Christ, is peremptorie for it, who so commonly used words in praying: that his very words are often recorded: and that, not praying in publike (where some misconceive, that words are onely necessary) but even in private and praying by himselfe alone.

And now O Lord, since thou hast framed us a prayer: of which we are assured, that thou art pleased

fed with the hearing it : grant unto us , that we may be delighted with the saying it: and that our zeale towards it, like true love, which groweth by the enjoying, may increase by the practising; that the oftner we say it, the more we may love it: & the more we love it the oftner we may say it; that whilst more meditation breeds more knowledg; and more knowledge, more love; more love may bring forth more delight; and more delight, more meditation. And whether our hearts bee enditing a good matter, or whether our tongues be the Penne of a ready writer : whether our spirits cry to thee in silence : or whether our mouthes deliver a vocall message : Vouchsafe, O Lord, to send unto us, as a token of thy gracious acceptance, the sweet blessing of a stedfast faith, least failing in hope, we faile of our hope : and least doubtfully praying, we be certainly denied : for as much, as what our faith presents not, thy mercy entertaines not, and as thou art infinitely trusty, being absolutely trusted : so dost thou certainly faile being once suspected: and as relying on thy goodnesse, thou art better than our hope; so mistrusting thy kindnesse, thou art worse than our feare.

James 1.6.

In delivering to us this patterne of praying : Thou teachest us, first of all, to whom to pray; Considering, that as the marke is the shooters levell, so the hearer, is the speakers marke: and that Prayers offered to a wrong power, are the greatest wrong that can be offered to the right Power; so farre, from procuring blessings; that

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they are the next way to draw downe curses. If there were any power in Heaven or in Earth, that could challenge a share with thee : thy Justice, I know , is of too just a measure to take all to thy selfe : and if there were any , that could stand us in stead, besides thy selfe alone: thy wisdom, I am sure, is too infinite to have it hidden from thee, and thy kindnesse, too gracious, to keepe it hidden from us : and therefore , seeing thou tellest us, but of one, I assure my selfe, there is no more : and seeing thou takest it all to thy selfe alone, to thee alone, will I give it all. In thee onely, is my confidence reposed; from thee onely is my happinesse expected: and therefore, to thee onely shall my vowes be payd , and my prayers be directed. When *David* saith, *Whom have I in Heaven but thee? and I require none in Earth, besides thee*: Doe we thinke he speakes it as though he meant to be singular by himselfe, and that none else should say it but he? or doth he not speake it rather in the person of all the faithfull? and though there be in it a private zeale of himselfe : yet is there in it also, a publique rule for us all : and lest he should bee thought to obtrude it to us, upon his bare word : he remembers himselfe, and in another place, gives this reason : *For, thou hearest prayer , therefore to thee shall all flesh come.* Thou hearest prayer , as able to heare it : and thou hearest prayer as willing to heare it : Not onely of us, not onely heere, not onely now, but of all persons, in all places, at all times, and all at once : which no power can doe , but onely his power

power who is Omnipotent, God, which is all power: which, no love will doe, but onely his love, whose love is his will: God, who is all love.

Thou hast posted me over to no Deputy, for the hearing it, neither requirest that I should bring a spokesman, for the presenting it, but hast commanded me, to come my selfe: and to come to thee my selfe. I cannot therefore reckon the doing it presumption, but duty: the not doing it, humility, but injury: and account the Publicanes behaviour, to be recorded, as well for our example, as for our learning: who, though he thought himselfe unworthy to lift up his eyes to heaven; yet he thought himselfe worthy enough, to lift up his voyce to God: and though the Pharisee were blamed for presenting his workes, yet the Publicane was not blamed for presenting his prayers himselfe to God.

Luk 18.13.

It is the glory of Princes, to have titles to expresse their greatnesse: but it is thy glory, O God, to have a title to expresse thy love: and therefore thou hast given thy selfe a name, respecting more the subject, than the Prince: and least it should be too big for us; thou hast made it too little for thy selfe. Thou wouldst not say, *King of glory*, least as beggers we should be out of countenance at thy Majesty: nor *Lord of Hosts*, least as enemies wee should tremble at thy power; nor *Judge of the world*, least as guilty we should feare thy sentence: but thou callest thy selfe, *our Father*: the lowest name, that humility could descend unto, and yet

Psal. 24.10.

Psal. 84.1.

Psal. 94.2.

the highest, that love could aspire unto; to give us as being thy children, as well courage to aske, as assurance to speed: and to read us a lesson, as well of boldnesse to approach to thee, as in approaching to thee of reverence.

The deare bargaines, wherewith thou hast purchased this name, are evident tokens of the deare account, wherein thou holdest it: and it is an easie labour to finde, how much thou dost make of man; if we doe but looke how much thou didst labour to make man: for there went more, to *Faciamus hominem*, than to the making of all the world besides. And as thou didst shew more love by more labour, in thy creating us; so thou hast shewed more love by more cost, in thy redeeming us: for, thou gavest thy begotten Sonne, to make us thine adopted sonnes, and wert contented he should call us *Brother*, to the end, we might call thee *Father*, and sentest him, of a message into hell, to provide us of a passage into heaven.

Heb. 2.11.

As thy mercy was infinite, of enemies to make us children; so thy bounty is immeasurable, of children to make us heires: and though not all, heires in an equality; yet all, with so unpartiall a partition, that none shall have so much, to leave lesse for the rest; nor none shall have so little, to desire more from the other: None shall be so exalted, to contemne others as meane: nor none shall be so meane, to envy others as exalted; but every one to bee owner of so goodly an inheritance, that to survey the
great-

greatnesse, we must have clearer eyes: and to conceive the excellency, diviner hearts. Thou hast vouchsafed us the honour to bee thy children; Vouchsafe us the grace also to be thine obedient children; that as thou gloriest, in expressing thy love to us, so we may glory in performing our duties to thee; and that, though our forefathers gave thee cause, to repent thee of creating man; yet we their posterity, may give thee no cause to repent thee of adopting man.

But why say we, *Our Father*? as though this prayer, were made onely to be said in company? for if we say it, by our selves alone, what reason is there, to use the word of number? as though we meant to make God believe, that many of us come suitours to him at once; when it is none, but our selves alone. Or may we thinke, that Christ taught this prayer to his Disciples, as they were together, and they being many, he was necessarily to use a word of number: but if he had taught it to one alone, hee would have taught him to say, *My Father*, and not *Our Father*? But is it not, that prayer, and especially this prayer, is not a common, or rather is not a private speech; but must be said, as well in charity as in faith: and charity can abide no singular numbers; it is against her nature, to be without company; and company she will finde to joyne with her in praying, though she say her prayers by her selfe alone? Indeed prayer without company, is like *Sampson* without his haire; It is not

strong enough to break the cordes of sinne, with which we lie bound. And what is this company but the Communion of Saints? of whom, we have not alwaies the corporall presence, but alwaies the spirituall: and though they bee often disjoyned from us in place, yet are they alwaies joyned with us in love and charity: and to expresse this Communion, and to communicate this charity; we are justly commanded to say, *Our Father*. As then our prayers being most effectuall for our selves, when in them, we shew our selves most affectionate towards others. And as in our charity we desire, that God will heare our prayers in behalfe of others: So in our hope, we may expect, that God will heare the prayers of others, in behalfe of us: and then, doe but consider the benefit of his word, how infinitely by it, our charity returnes multiplyed unto us: for when we say, *Our Father*, including our brethren: *Our brethren*, that is, the whole Church saies, *Our father*, and includes us. Let no man therefore presume to come to God, with saying, *My Father*, as though he meant to engrosse God to himselfe, and to enjoy him alone: but let us in communion of Saints, say *Our Father*; that praying as we are taught, wee may bee heard as we are promised.

And as we have this reason, out of the bond of love to draw us: so we have a stronger reason, out of the bond of necessity, to compell us to say, *Our Father*: for as charity will not be without her fellowes: so faith cannot be without her Master

Master, and this Master is Christ, whom wee must take along with us in our prayer: or else all praying will be in vaine. For we are not naturally the children of God: God knowes we are farre from it: we are all by nature, the children of wrath: Christ onely is his naturall Sonne: and it is a naturall sonne onely, that hath right, originally, to say *Father*: Adopted sonnes have their right, but derived from him: We therefore, that are onely adopted in Christ, have no right to call God *Father*, but onely in Christ: and as in him we have received the honour of our adoption: so from him, we learne the use of our adoption; for as he hath made us to become children, so he teacheth us, what becomes us to doe as children; that if we will obtaine any thing at Gods hands, we must aske it in his Name, in whom we are adopted and made children: and where, in all this prayer (in which we aske all things) doe we aske any thing in Christs name, but onely in these words, by saying, *Our Father*? for if we come with saying *My Father*; we leave Christ cleane out, and come not at all in his Name, and so, have neither warrant to call God *Father*, nor promise to receive his blessing: but when wee say *Our Father*, as we challenge the adoption, so we acknowledge the Authour, and in these two onely words, we expresse the three great vertues, Faith, Hope, and Charity: In the word *Father*, our Hope: In the word *Our*, our Charity: and in the words *Our Father*, our Faith in Christ, in whom he is our Father. Let no man therefore
pre-

presume upon saying, *My Father*, as though he came to God in his owne right : and stood upon his owne greatnesse with him : but let us come in the Name of Christ, by saying *Our Father* ; that praying in his Name as he hath taught us ; we may obtaine for his sake, as he hath promised us.

But is God then, *Our Father* in generall : and as it were in grosse, and is he not the Father of every one of us in particular ? I beleeve, that I am a child of God ; and must I not beleeve that God is my Father ? No doubt you must ; and you must not doubt it : but it is not all one, to beleeve that God is my Father, and to pray to God, by saying *My Father* : for my beleeving is onely in Faith, but my praying must be also in Charity : neither yet can I pray in faith, by saying, *My Father* : seeing my faith, that God is my Father, is onely in Christ, and Christ is betweene God and me : so I cannot come to God, and say *My Father*, unlesse I put Christ by : for, if I take Christ with me, I must needs say *Our Father* : and therefore, when Christ taught this prayer to his Disciples, though in the sentence before, he said as speaking to one alone, *Pray unto my Father* : yet when he delivers the prayer, he alters the number, and bids them say, *Our Father* : so, I may truly say, I pray unto my Father ; but I doe not duly pray, if I say not *Our Father*.

Math. 6.6.

Wee have not done with saying, *Our Father*, untill we have said, *Which art in Heaven*, that so, his humility may bring us to his Majesty, his love

love may lead us to his bounty : for, as before he abased himselfe in Name, to exalt us ; so here he streightens himselfe in Place to enlarge us : and to make us desirous of Heaven, as of the onely home, for his children ; he restraineth himselfe to Heaven, as to the onely mansion of his being. But is not this word *Heaven*, as strangely placed here amongst these words ; as heaven it selfe is placed above in the height of the Firmament ? For, what words of greater neereneffe, than Father and Children ? yet what words of greater separation, than Heaven and Earth ? who neerer to us than *Our Father* ? what further from us, than to be in *Heaven* ? but, least these words *Our Father*, should breed too great a familiarity in us ; these words *Which art in Heaven* ; are justly inferred, to make us keepe a distance. And yet in truth, it is such a distance as doth not so much divide us, as (that which is strange) the very familiarity doth estrange us. For as considering God in heaven, we have just cause to be astonished with admiration, at the greatnesse of his Majesty. So, considering him our Father ; wee have juster cause to admire him with astonishment, for the greatnesse of his love : and so, while familiarity, where it findeth effects of defect, breedes cause of contempt : Here, where it finds cause of admiration, it breeds effects of respect.

And may wee not finde some other treasure wrapt up in these words : *Which art in Heaven* ? For when we say, *Our Father* ; It carries the mind

in an ambiguity: and if we apply it to God; This is yet a transcendent, and gives no period to our understanding: but when wee adde, *Which art in Heaven*; This both determines the ambiguity, and limits the transcendency, and so the mind hath something now in certaine, whereupon to fixe it selfe: which though it afford not a visible symbole, to represent Gods person to our sight; (which the Israelites sought so grossely, in their golden Calfe: and many since doe seeke as vainely, in their painted and carved Images:) yet it affords the visible place of Gods presence; and this serves sufficiently, both to elevate the mind; and also to fixe the understanding: for, we no sooner have a thought of God, but the mind hath presently recourse to heaven, as fixing it selfe upon the place, where he is visible: seeing upon the visibility of himselfe, it cannot.

And is it not another cause, why we say, *Which art in Heaven*; to make us know, that God is no where to be spoken withall but in Heaven? For, if our thoughts when wee pray, stay groveling about the earth, and our words, rather fall from our mouthes, than rise from our hearts: though God (no doubt) may heare such prayer, by the extent of his Power: yet he heares it not graciously, by extending his grace: for earth is not the place, where he gives audience; but hee hath placed his Throne in heaven, where hee sits both in Majesty and in mercy: and though his mercy continually descend to us, yet his Majesty

jesty requires, we should come thither to him :
 For, as to pray to any but God, is *Coram non In-*
dice : so to pray any where but in Heaven, *Coram*
non Tribunali. Although therefore our feet be fast-
 ned to the earth, & cannot ascend ; yet our hearts
 are at liberty, and may : and must indeed ascend,
 if we will truly pray : for this ascending of the
 soule in praying is the soule of praying ; which
 puts a life into our words and thoughts, and car-
 ries them thither, where it is it selfe : and as the
 brethren of *Ioseph* ; could finde no fayour, with-
 out bringing their brother *Benjamin* with them :
 so, our hearts are the *Benjamin*, we must bring to
 God ; without which, neither our words are gra-
 cious, in his hearing ; nor our selves acceptable
 in his sight. Wherefore, O my soule, when thou
 goest to pray ; put away from thee all carnall
 cogitations, and raise thy selfe up by ascending
 into Heaven ; Fixing thy selfe stedfastly upon the
 Throne of God : and never once offer to open
 thy mouth, untill thy heart be first fixed there :
 that thou mayst present thy suit unto him, pure
 & freed (as in earthen Vessels it can) from Earth-
 ly mixture : and then, as thy heart hath ascended
 up to Heaven, so the blessing of Heaven shall
 descend upon thee, and either bring with them,
 the things thou prayest for, or greater : for, ne-
 ver any heart did knocke at Heaven gate, which
 had it not opened, nor sought any thing in
 heaven, which it did not finde : For, though his
 Maiesty make his mercy, to keepe state, yet his
 mercy makes his Maiesty to become gracious :

Lum. 3. 41.

and he never denyed the suite of any, that came so farre as heaven to aske it.

Pfal. 139. 7.

Ier. 23. 24.

1 Chro. 6.

Pfal. 57. 5.

Eph. 4. 10.

But thou art not, O Lord, in Heaven onely; who art in all places, wholly: and though no where as contained, yet every where as present; and though thou takest up no roome with thy Being and Power; yet thou fillest all roomes, with thy Power and Being. But when we say, *Which art in Heaven*, we must not stay, at the heavens, where we see with our eyes, the two great Eyes of *Heaven*, the Sunne and the Moone: nor yet at the starry Heaven: though, that bee the uttermost object of our sight: but there are other Heavens, which *salomon* calls the *Heavens of Heavens*: whose height is so great, that it may rather be admired, than can be conceived: yet are they not high enough to hold God: but *David* is faine to goe higher, and saith, *He is exalted above the Heavens*: and though the highest Heavens have their bounds; yet this exaltation hath none, but how high soever we conceive, it is still higher than that wee conceive. And why then doe we say, *which art in Heaven*? Not, that he is no where else, but that he is no where else in so great glory. And is he not in as great glory on Earth: seeing it is said, as well of Earth as of heaven: *Heaven and Earth are full of the majesty of thy glory*. Nay, is he not in hell also in great glory? seeing *David* saith, *If I goe downe into hell thou art there also*: and God is no where without his glory, but is glorified, in the punishment of the damned, as he is in the happinesse of the Angels.

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Wee may therefore understand it, that God is therefore said to bee in heaven, because hee is there visibly present, and amongst his most glorious Creatures. And this is a reason, why not onely properly; but properly, onely, God is said to be in heaven: seeing in this manner, he never was on earth, nor can be: for, *No man can see God and live*, much lesse can he be in this manner, in hell: for, how can the vision of God, (which is the cause of all happinesse) bee had there, where nothing is had but anguish and torment? but in heaven it is had: for, not onely the Angels, but the Saints of God, behold his Face: and this is that which makes the heavens, to bee a *Heaven of heavens*: (for, the heavens which his hands made, shall bee dissolved: but the heavens which his Face makes, shall bee for ever) and were able to make even hell also, to bee a heaven; if that were capable to receive it.

But how doe we know, that God is any more in heaven, than any where else: or that he is in heaven; or any where else at all? O my soule, take heed of coming so neere, to bee the foole that *David* speaks of, though thou say not in thy heart, *There is no God*: yet to let thy tongue, but make it a question. For doth not *David* tell us, that the heavens tell us: *The Heavens declare the glory of God, and the Firmament sheweth his handy worke*? as much as to say, The heavens declare, that there is a glorious God, and the Firmament is a worke that sheweth him to be the wo^rkman

Psal. 19.1.

Rom. 1. 20.

The heavens indeed declare it so plainly, by the heavenly bodies, that in them, as in plaine letters, and characters, wee may even reade not onely that God is, but that he is there. But if the heavens declare it never so plainly, and we will not take notice, or believe their declaration; what are we the better? For, wilt thou believe that the Starres, which thou seest as small as sparkes, are bigger, yea much bigger, than the whole earth? and then, what a world of worlds must there be in the starry heaven, which yet are all as nothing, compar'd to the magnitude of the greater heavens? Wilt thou believe, that the motion of the Sunne, which yet to seemes to stand still; is swifter, yea manifold swifter, than a Bullet from a Canon? and yet is slownesse, compar'd to the swiftnesse of the *Primum Mobile*? Wilt thou believe that the earth as great as it is, is yet but a point or centre to the starry heaven? and that the starry heaven is so high above us; that though the sight of our eyes, can reach unto it, in an instant; yet the swiftnes of a hundred miles a day, cannot reach unto it, in a thousand yeeres? & yet is hard by, compar'd to the distance of the highest heavens? All which and many the like, though they exceed our capacity, yet they exceed not our knowledge; and though they be so strange, that they make both art suspected, & nature astonished; yet are they so certaine, that they are demonstrable. And this is a great ascent from earth to heaven, and yet an easie one: for, we know these wonders of the heavenly bodies, as per-

perfectly, being on earth, as if wee were in heaven to see them. But it is a farre greater ascent, from heaven to God, and yet a farre easier: For, who can chuse but know, the first cause to be omnipotent; which hath made second causes, so excessively potent? Who can chuse but acknowledge the Creator to be infinite, who hath made creatures, that, to our capacity, are themselves infinite? And therefore, the authour of the Booke of Wisedome, speaking in prooffe of the deity, waiveth all other reasons, and insists upon this, That by the greatnesse of the creatures, and of their beauty, the Creatour being compared with them, may be considered. God indeed, hath reserved the sight of himselfe, untill our eyes shall put on Immortality; but the sight of his dwelling, he hath afforded to our mortall eyes: that, though in it wee cannot see his Person; yet by it, we may be assured of his being; and of his being there. For, as when we see a building, of invaluable vauw, we presently conceive it, to be the Pallace of a Prince: so, when we see the frame of heaven, so full of wonders, (where Starres are but as dust, and Angels are but servants; where every word is unspeakeable, and every motion is a miracle) wee may plainly know it, to be the dwelling of him whose name is Wonderfull. For, who is fit to inhabit such a house, but he onely who inhabiteth Eternity? and who fit to be Master of such servants, but he, who was a Master, before he had servants: that is, he onely, who onely is?

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Wisd. 13. 5.
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Nah. 3. 1.

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But why doth God write himselfe of heaven ; which how glorious soever it be, is but of a late bulding ? For, no doubt, God had a dwelling, and a place to be in, before he made heaven ; and he should rather write himselfe of his ancient mansion place, than of this new seate. But, *O my soule, be sober* : For, where thou thinkest, that God had a place to be in, before he made heaven ; thou art even in that deceived : for, how could he have a place to be in, when place it selfe had yet no being ? For, as heaven and earth were twinnes, created both at once ; so time and place were twinnes, made both together ; and all of them for the use of the creatures ; none of them, for any use to God : for God being eternall, hath no use of time : and being infinite, can have no place : but out of eternity by his omnipotent Power, he produced time : and out of infinitenesse he produced place ; for no use to himselfe, but in relation to his creatures. If therefore thou wouldst comprehend where God was, before he made heaven ; thou must comprehend infinitenesse, which were not infinite, if it could be comprehended. And yet as no place is great enough to hold God, so none is small enough to exclude him : for he is place to himselfe ; he is place himselfe ; as *David* saith, *Thou art my place to hide me in* : and it is one of the names which the Jewes attribute to God ; that he is called, *Maquom* ; that is to say, *Place*. Yet it is happy for us that God writes himselfe to be in heaven, because we know now where

to finde him; least otherwise we might wander infinitely, in the search of him, and be never the neere: not, that heaven limits Gods ubiquity; but that it regulates our capacity: for, as one sayd well, in another sence, *Qui ubiq; est, nusquam est*: so certainly, if wee knew nothing of Gods being any where; but that he is every where; we might easily fall into the errour, to thinke hee were no where. Iustly therefore doth God write himselfe of heaven; now that he stiles himselfe *Our Father*: seeing hee therefore made heaven, because he intended to be our Father, that there might bee one House to hold both Him and his Children; and that where he is, wee might bee also: for to be with God, where God was, before he made the world, or where he now is; above, or without the world, is utterly impossible, for men or Angels to attaine to.

But why say we, *Our Father which art in heaven* and say not rather, Our heavenly Father? seeing by that wee tell onely where God is; but by this we might tell what he is: By that, we name onely his place, but by this wee might name his substance. But wee must not be so hasty, in expounding of Gods word; muchlesse, in determining of his Nature: for, where in many places of the Gospell, he is called, *Our heavenly Father*; It intends no more than that which is here said, *Which art in heaven*: for to expresse the substance of God is absolutely impossible for man to doe, or rather is absolutely impossible to bee done, for man to conceive: for if it could have

beene done : It is likely, God would have done
 it to *Moses*, when (being sent of his dangerous
 message) he asked him his name : for, to aske him
 his name is to aske him his nature, and his sub-
 stance. Yet God told him nothing but this, *I*
am that I am : shewing thereby onely that hee is,
 and hath a being ; and that he onely is and hath
 a being : and further than this, we cannot goe in
 expressing his substance. But when we say, that
 God is, and hath a being ; we must not thinke it,
 to be such a being as ours is ; but his being is in-
 timated, by his Name *Iehovah* : which therefore
 the Iewes iustly conceive to bee unspeakeable ;
 - because it would speake that, which is uncon-
 ceivable ; for this word, in three letters, יהוה (*Iod*
He and *Vau*,) expresseth the three times of being,
 • *Fuit*, *Est*, and *Erit* ; all which in Gods being, are
 in being at once, and therefore Gods *Est*, is a
 participle, as St. *Iohn* makes it, *ὁ ὢν* : and the He-
 brewes *Hove* : because it partaketh both of *Fuit*
 and *Erit* : for as it never leaves *Fuit* ; so it never
 carries for *Erit* : but both *Fuit* and *Erit* ; (was and
 shall be) are still present in Gods *Est* ; as they are
 all within the compasse of his Name *Iehovah*. But
 with us, it is nothing so ; our being is exprest by
Est ; a plaine *verbe*. It partaketh neither of *Fuit*,
 nor of *Erit* : for, *Fuit* is already dead ; and *Erit* is
 not yet alive, and so our being, God knowes,
 hangs but by a slender thread : It hath not three
 - times at once ; for it hath no time at all : it is onely
 in *Instanti*, and *Instantis* is no more *Tempus*, then
Punctum is *linea*. But if our being, be so neere a
 not

not being ; how is then the soule immortall ? Not with that true immortality, which keepes *Fuit* in possession still ; and hath *Erit* alwayes to come, yet alwayes present : but our immortality, is onely by the motion and succession of our *Est*, moved forward continually, by the immortall hand of God : for if God should not continually and every moment move forward our *Est* ; both our immortality, and even our being, would instantly be at an end, as it is justly said ; *In him we move and have our being* : or rather, as the word indeed is, *In him* (κινεῖσθαι) *wee are moved, and continue being*. That it is no marvaile, St. Paul saith of God, *that he onely is immortall* ; seeing his immortality is, from and in himselfe : our immortality, from and in him : yet as his immortality can not cease, because it is his Essence ; so our immortality shall not cease, because it is his pleasure. But all this while, wee are no further in the discovery of Gods substance, than where we began, that he onely is, and hath a being ; so that hitherto we might be heathen Philosophers, for they could call God *Ens Entium* ; and for ought appeares yet, we goe no further. And indeed, if we shall seeke to goe further : shall wee not perhaps, not goe so farre ? For, God hath given us a skantling of his Nature, when hee saith, *I am that I am* : and this skantling we must maintaine : unlesse therefore we can finde something, that hath as great a latitude as being ; we cannot justly give it place in Gods Nature. And such something, we cannot finde : for, To bee

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P[sal]. 66. 9.

Eternall: to be Infinite, to be almighty: have great latitudes, the greatest we can conceive; and greater than we can conceive: yet none of them, nor all of them, have so great a latitude as to be: and therefore whatsoever we shall adde to his being, will but diminish the extent of his being; and there must be, no *Terminus Diminuens*, in expressing Gods Nature, if we doe him right. And if we go another way to worke, and call him good: doe we not leave the best, for some other? and if we call him best; as the ancients called him *Optimus Maximus*; doth not this imply, some other must be good; which Christ saith, *there is none*? And if we thinke to mend the matter with abstracts; and say, He is goodnesse it selfe, and he is wisdom it selfe; shall not wee in so doing, make him a substance of Qualities? Or can we fix qualities, and make them to become substances at our pleasures? that seeing our capacities, cannot reach so high, as God; wee will pull downe God as low as our capacities; And why is all this? but because we will bee giving him Names of our owne devising: as though we could doe with God as *Adam* did with the Creatures: give them Names expressing their Natures? God hath given himselfe a Name, and spoken it peremptorily; that it should be his Name for ever: and because it is a word made all of consonants; wee cannot pronounce it: and because it is a Noun made all of verbes, we cannot consider it, and what can wee thinke is meant by this? but that his Name is therefore accounted unspeakeable, and therefore

Exod. 3. 15.
& 15. 3.

fore uncontrivable ; that his nature may be conceived unconceivable, & acknowledged unsearchable. So that still we are no further in discovery of Gods Nature ; than where we began : that his Name is *Iehovah* : that is, ~~that he onely is, and hath~~ a being ; and further than this, it seemes we cannot goe. And indeed, what hope can there be, of finding out his nature ; when that, by which wee looke to finde it ; is it selfe the meanes, to hide it from us ? for, wee have a little light to see it by ; and it is light onely that makes it invisable to our sight : as *David* saith, *Hee covereth himselfe with light as with a garment*, O great God, how miraculous is thy Nature, who art hidden with light, obscured with glory, seene in invisiblenesse, and understood onely, by passing all understanding!

But though wee have no capacity, to finde out the substance, and Nature of God, yet God hath revealed unto us, some miraculous secrets of his Nature ; that we may hereafter know him, and here admire him. And first, that incomprehensible mystery, of the Trinity in Vnity, that hee is Three, and yet but One. For, that he is but One, appears plainly by his answer to *Moses*. For, when their bee many of one kinde, names are necessary to distinguish them : but when there is but one, there needs no name ; the very Essence is name sufficient : when *Moses* therefore asked God his Name, hee returned him answer by his Essence, *I am, that I am*. And that hee is more than one, may iustly bee gathered from his

Psal. 104. 2.

Exod. 14. 9.

owne speech: *Faciamus hominem ad Imaginem nostram*: which plainely implies, not so much, a singularity of Maiefty; but much rather, a plurality of Persons. And being more than One; that they are but Three, and that Three they are; is revealed also to us, by St. *Iohn*, where he saith, *There are three that beare record in Heaven; The Father, the Word, and the holy Ghost: and these three are one.* And but for feare of prophaneſſe, I could here borrow an Argument, from some Phylosophers, who thought God a Number. For certainly, if he be a Number, He must needs be the first perfect Number, and that is Three. For, One is no number; being lesse, multiplyed by it selfe, than added to it selfe; and Two is but imperfect, being but equall; whether multiplyed by it selfe, or added: but Three is more, multiplyed than added, which is the true perfection of a Number.

One other Miraculous secret in Gods Nature, seemes revealed to us by St. *Iohn*, where he saith, *that God is love*: for certainly, if he be love, hee is all love; seeing God is not any thing in part: and is not this miraculous? wee may conceive that God is just, and that he is mercifull; and we may perhaps conceive, that he is iustice it selfe; and that hee is mercy it selfe; but to conceive, that he is all iustice, and yet all mercy; that hee is all wisdome, and yet all power; that hee is totally so many things, and yet distinctly but one thing; this is that, we cannot conceive, yet this wee must conceive before wee can conceive what

what the Substance of God is. What have wee then to say here, but as Christ said: *With man it is impossible, but with God all things are possible*; with man, whose understanding is onely perpendicular, and measures all things by streight lines; it is Impossible: but with God, with whom circles are streight lines, and streight lines are Angles; both this and all things else are possible. And what remaines then for us to doe? but seeing we know God now, but *in Ænigmate*; and shall know him hereafter, *Facie ad Faciem*; that we beate not our braines to expound this Riddle before the time, but that contenting our selves to sit in the cloude, till he remove it up, and shine upon us: we acknowledge him to be infinite; and not to be measured, to be eternall, and not to be comprehended: to be all wisdom, and not to be understood, to be all mercy, and not to be conceived, to be all power, and never to be enough magnified; to be all glory, and never enough adored.

But may wee not make some further use of these words, *Which art in Heaven*? that knowing now where God is, we may seek and strive to goe thither, if we desire to be with him. It is enough for God, that hee hath descended into Heaven, as David saith, *It is a descent to him, to see the things in Heaven*: we must not looke that he will come any lower: It is our turne now, to ascend up to him. It is true, hee sent once his onely sonne to us on earth; but his entertainment was so ill, that hee had not one pleasing day in his whole life,

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Esa. 42. 16.

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Psal. 113. 6.

Esa. 53. 3

Ier. 51. 53.
Iob 20. 6.

Heb. 9. 11.

N.

life, but was *Vir dolorum*, a man of sorrowes, all the time he was amongst us: but it shall not bee so with us in going to heaven; for, if once wee come there, we shall desire to continue there still and never to come from thence any more. For this is the true *Hic* whereof *Peter* spake, when he spake in Extasie, *Bonum est esse Hic*; It is good being here; let us make three Tabernacles, one for *Christ*, another for *Moses*, and another for *Elias*. Not *Hic*: here on Earth; the being here, God knowes, is not so good, to be worth making Tabernacles: Nor *Hic*: here on the Mount, as it were betwene earth and heaven: for, though we mount never so high; It is but as an apparition; there is no stability in it: but *Hic*; here in heaven; where *Christ* hath a Tabernacle, not made with hands; sufficient to hold, both *Moses* and *Elias*, and us all. And it may be marvelled how *Moses* and *Elias* were ever gotten to come from thence to meet *Christ* on the Mount; but that we may consider, they did not wholly leave heaven; when they came to visit the Lord of heaven; in whose presence are the joyes of heaven. And yet perhaps a further matter in it; that seeing the Law, and the Prophets reach to *Christ*s suffering, It was fit that *Moses* and *Elias*, representing the law and the Prophets, should come to *Christ*, before his suffering: or rather, seeing *Christ* was to be Authour of a new Testament, and was shortly to have it sealed: It was fit that *Moses* and *Elias*, representing the Old Testament, should come in person, and make their surrender. Enough

nough hath beene said, to make us long to bee there: but how shall we doe to get thither? For there seemes as great a space to be passed; as the Gulfe betweene *Dives* and *Abrahams* bosome. This must be the worke of the Petitions following: for if we can follow them well; we shall quickly overtake *Moses*, whatsoever we doe *Elias*; and come to heaven (in body) as soone as he; though he be gone so many hundred yeeres before us.

Here offers it selfe a note, which though it may seeme of small note; yet because nothing is small in the Word of God, whereof one jot shall not passe, it may not be passed over without observing: that, where it is said: *Which art in Heaven*; and where it is said, *In earth as it is in Heaven*: in both places we have in our translation, but onely the singular number: whereas in the originall, and in most other languages, the first is put in the plurall number: which expression, may not perhaps bee without some mystery; seeing one heaven holds all Angels, but all heavens cannot hold one God: or rather, seeing the Angels are in heaven, as defined by places, but God is in the heavens, as being in all place; but defined by none: which our language might expresse also, if it pleased: but that it followes the mother tongue, which cannot expresse it, if it would: the word for heaven in the Dutch tongue, having no plurall number: as in the Hebrew Tongue it hath no singular number.

Iob 4. 19.

Reu. 3. 21.

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It is a great honour, to bee the sonne of a Prince; and the greater the Prince is, the greater the honour, to be his sonne: O then, my soule what honour is it to thee, to bee the sonne of him, who is the Prince of Princes; *Whose Kingdome is everlasting, and Power infinite?* Canst thou thinke this, and not with *Paul*, bee *rapt up into the third heaven*, in an extasie? Canst thou say this, and not with *Zachary*, be *strucke dumbe with amazement*? God, the Almighty and Incomprehensible God, the God of all Glory and Majesty, to be our Father? The Angels were created in great glory, yet are but ministring Spirits: We, Dust and Ashes, and dwell in houses of clay: and for us, to be the children of him, whose dwelling is in heaven; O most admirable promotion to us, if it bee not more admirable unworthinesse in us, that we admire it not, which is so admirable! But it may be no question, why wee admire it not: because without question, we apprehend it not: for, if we did truly apprehend what it is, to be the sonnes of a Father, which is in heaven: wee could not chuse but skorne all humane things, as meane; all earthly things as base: and thinke it a shame for them, who shall one day come to sit with him in his Throne, to lie alwaies groveling about his Footstool. But the Angels apprehended it, and therefore admired it; and as holy as they were, some of them could not chuse but envy it: and from our rising, tooke their fall. Which fell out well for our experience: for, by the consideration of their falling

falling, we come to conceive a certainty : to see plainly a probability of our owne rising. For, why is it more strange, that heavie things should ascend, than that light things should descend? that men who are of earthly mould, should be lifted up into the highest Heavens ; than that Angels who are of heavenly substance, were cast downe into the nethermost earth? unlesse wee thinke, that Gods love towards children, is not so powerfull, as his anger against servants? or that his arme is not so strong, in lifting up, as in casting downe? Wherefore, O my soule ; if thou wonder, how it will be possible ; for this heavy body of thine to be raised out of the dust ; and to rise to so high a place as heaven ; thou mayst leave thy wondring, if thou doe but consider how it was possible that the light substances of the Angels were cast downe into so low a place as hell? For, as God brought a grossenesse upon the lightnesse of their substances which made them descend, so he will bring a lightnesse upon the grossenesse of our bodies which will make us ascend.

But it was after the fall of Angels, that God sayd to man : *Earth thou art, and to earth thou shalt returne* : but not a word spoken of his comming to heaven. It is true : for, those words were spoken by God, as a Iudge : Our comming to Heaven, is not spoken by him, but as a Father ; and those words, are reserved for his Son, the Word it selfe, to deliver to us : and indeed the word delivered them to us in Deed, when the word was

made flesh : for, when the Sonne of God, tooke upon him our flesh, then our flesh tooke notice of being made the sonnes of God, and then the Kingdome of heaven was preached to all beleevers; and this dignity of our nature, is a maine object of the diuels envy : for, why else should the diuell beare more malice to men than to all other creatures, as we see apparently he doth? for he will never goe into swine; if he can possibly get into men: and when he doth goe, it is but to hurt men; that when hee cannot hurt them in their persons, he will yet like lame malice doe them what hurt he can in their goods. Thus the greatnesse of this dignity, which we cannot see in the light; we may discerne in the darke : for, how can we chuse but know it, to be exceeding great which nourisheth malice even in diuels? For certainly, if the diuels knew nothing, of any such dignity ordained for men in the world to come : they would never doe as they doe; never trouble themselves so much, to trouble men so much in this present life, thereby to hinder them from the glory to come. And are not some men beholding to the diuell, in this? who seeking to hinder us from the glory to come in the life hereafter, makes it manifest, that there is a glory to come in a life hereafter, from which we may be hindered. Which if some men otherwise will not easily believe; yet this way at least they can hardly deny. And even this were enough to breed this faith in an Infidell; that there shall be certainly a life after this, seeing

seeing wee may bee sure the divell would never take such paines for nothing; he is not so idle, to be so busie for trifles: and he would never be so violent in seeking to draw men into sinne; if there were not some great matter to be gotten by their sinning. And what can the divell get by the sinnes of men, but onely the satisfying of his owne malice? and how is his malice satisfied, but in their miseries? and what miseries have wicked men in this life, who are rather the favourites of the world, and as David saith, *They are not in trouble as other men, neither are they plagued like other men.* There must therefore undoubtedly be another world, where wicked men shall bee miserable, and where the divells malice shall take effect. For, though the hurt of the divell, be all taken in this life; yet it is not fully felt till another life, which if there were none, it should bee skarce felt at all. For, as a man that is wounded in his heate, feeles not the wound till he come to be cold: so we skarce feele the wounds of the divell as long as the heat of life is in us, but when we come to bee cold, and are laid in the cold earth, then begins the smart of his wounds: and then wee feele it when wee seeme to bee past all feeling: and if this were not so, there should bee none in the world more happy than the wicked; there should bee none more miserable than the godly; there should be none: verier foole than the divell: wee may therefore be so assured, that there is a life to come after this; as we are assured that the divell is no foole, that godly men are not.

Psal. 73. 5.
Iob 21. 7. 8.

saye

nor miserable; that wicked men are not, nor can be happy. And though it bee no thanke to the diuell that we learne this from him; yet it will be worth thanks if we can learne it: for, who that is truly perswaded of a life after this, where the godly shall bee happy, and the wicked miserable; will not endeavour, and with all earnestnesse endeavour to leade his life so, that he may die the death of the righteous; and not suffer the transitory things of this world, which are but as a messe of *Jacobs* Potage; to withdraw his minde from the respect of his Birth-right; which is to sit with Christ at his Fathers Table.

But for all this, are we indeed satisfied in our consciences, that God is our Father, and that we are his Children? may we not be mistaken as the Iewes were, who thought themselves sure enough that *Abraham* was their father; yet Christ proves plainly they were deceived: *For if* (saith he) *ye were the children of Abraham, ye would doe the workes of Abraham*: which because they did not doe, they could be none of his children, for all their boasting? And doth not God say the same to us? *If I be your father, where is my love?* and to love God, in Gods owne exposition, is to keepe his Commandements. If therefore we doe as God commands us, we may be bold to call him Father: but if wee keepe not his Commandements, wee may looke us out another father; we shall bee but *Terra filij* at the best, and never bee admitted into the number

Ioh. 8. 39.

Ioh. 4. 21.

ber of Gods Children. And were not this a miserable negligence to loose the honour of so divine a Parentage as to be Gods Children; and to loose the hope of so glorious an Inheritance, as to bee heires with Christ; onely for want of loving him? Consider then, O my soule, the great cause St. Paul had to be so resolute; and doe thou joyne with him in resolution; *that neither life, nor death, nor Angels, nor Principalities, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ.*

But, O my soule, if thou wilt indeed be resolute to doe it; canst thou doe it? Canst thou love God when thou listest, and at thy owne pleasure? it is a plaine Argument indeed of Gods love to us; that he is our Father: but it is no argument of our love to God, that we be his Children: seeing experience hath made it a Proverb; That love doth descend, but not ascend. Gods love comes easily to us because it descends; but how should our love come to God, which against its nature must ascend? St. Iohn indeed, in saying, *we love God, because God loved us first*; seemes to shew a reason for it; but Christ gives the reason of it, where hee saith, *No man can come unto me except the Father draw him.* St. Iohn shewes the motion of a motive, but Christ gives the force of a cause; and lesse would not serve: for our love to God is very Iron, and were never able to ascend, if Gods love to us were not a most perfect Adamant.

But

1oh. 4. 19.

1oh. 6. 41.

Deut. 13. 13.
Mal. 1. 6.

But what say the children of Belial? God saith to us, *If I be your Father, where is my honour?* that is, where is your honouring of him? and may not we say to God, If we be his children, where is our love? that is, where is his love to us? For, when men are constrained to eate their bread in the sweat of their browes, where is the loving kindnesse of a Father? Nay, when men are faine to begge from doore to doore, where appeare their childrens portions? Nay, when men lie in prisons, ready to starve with cold and hunger, what likelihood is there of their being heires? These things are often so indeed: yet are such men never the further off from being the true Children of God: For, *St. Paul* laboured with his hands to get his living; yet no man doubts but he was undoubtedly a deare childe of God: And *Lazarus* lay begging at *Dives* gate among the Dogs: yet he was approved to be a childe of God, by being received into *Abrahams* bosome. What shall we say then? Is the love of God a Tree that beares no better fruit? Or, are these the Inheritances he provides for his children? But, O my soule, thou must remember what thou hast said *Our Father which art in Heaven*. For we shall wrong both God and our selves, if we expect our inheritance in a wrong place; for, where our Father is, there must our inheritance bee expected: and seeing our Father is in heaven, we must looke for an inheritance in heaven, and not on earth. And certainly, when men are so hasty to receive their portions, in this life:

life : It is a very presaging signe, they have none to receive in the life that is to come. For, what did *Abraham* tell *Isaac* was the cause he could not be received into his bosome? but because he had received, *Bona sua*, his portion in his life time. But was *Abraham* a fit man to tell him so? who had received more goods, than ever he had done? yet he could come; not onely to be in heaven himselfe, but to be himselfe a heaven for others to be in. Wee must therefore know that *Abraham*, though hee received more riches, or more honours; yet he received them not, as *Bona sua*: they were things he looked not much after, nor set his heart upon them; the goods he looked and longed after was *Videre Dicum Domini*; to see the day of Christ, and he saw it: and in that was all his joy. And indeed, seeing we are but children adopted in Christ, and to be heires with him; there is no reason we should looke for an Inheritance here, where he himselfe had none; for the sonne of man had not where to lay his head: for, that Inheritance *Esau* kept still, though he sold his birthright.

Yet this makes some men be of opinion, that he is then carelesse of his children in this life, and lookes not after them; but very injuriously. For, may we not thinke that as in the earth there are Hills and Dales, high Mountaines and low Valleys; which seeme to us to make a great inequality in the even roundnesse of the earth; yet compared to the heavens, to which it is but as a Centre, they make all but evennesse: so these

fortunes of men, Riches and Poverty, Honour and Basenesse, Health and Sickenesse; they seeme to us to make a great inequality in mens estates, yet to God who being Eternall reduceth all things to Eternity, they appeare indifferent, and wee our selves also when wee attaine to our Eternity in heaven shall thinke so too, and shall wonder at our selves that ever wee could bee so simple to thinke otherwise. In the meane time we can place our thoughts, where and how we list; and why can wee not make our thoughts, to place us, where and how they list? This indeed is an Angelicall cunning, & if we could (as by faith we may) aspire unto it; It would easily make an equality of all fortunes, and turne a Dungeon into a Palace; a pallet of Nettles, into a bed of Roses. And let not this bee thought impossible for a Christian to doe in faith, when the Heathen could conceive it possible, in the onely contemplation of vertue to say upon the Racke, *Quam suave est hoc?* And never sleight it by saying, that this at most were but imaginary: (for faith will take it in great skorne to bee matcht with imagination; though even imagination, if wee give faith to Philosophy can doe no small wonders:) but seeing the world is all, as I may say, for the pleasures of that part of the Nounce, which may bee Seene, Felt, or Heard; give us leave at least to be for the pleasures of the other part, which may be understood: that if you say of our pleasures they are without sence, we may say of theirs, They are without understanding.

But

But what say wee then to *Moses* his Blessings? *Blessed shalt thou be in the City, and blessed in the Field: Blessed shall bee the fruit of thy body, and the fruit of thy ground, and the fruit of thy Cattell.* These are all Earthly and sensible blessings; and were not these promised to the children of God? No doubt they were, but as *Moses* himselfe, had a veile over his face; so *Moses* his words, had a veile over their meaning; and by this meanes, Blindnesse came upon *Israel*. For, they tooke that for their Iourneyes end which *Moses* intended, but for a bayting place: He allowed them liberall baites at first, to make them the more cheerefully goe on their iourney: but they, like foolish Travellers that make adwelling of their Inne: tooke such pleasure in their baites, that they never once thought of going any further. As therefore God said, of the ceremonies hee appoynted to the Iewes: that hee had given them Statutes, that were not good: (not good indeed to them, that understood them not; nor could observe them:) so wee may perhaps say of these baytes: that God had given them blessings that were not good: (not good indeed to them that understand them not; nor can tell how to use them:) But now the veile is laide aside, the baytes cleane taken away; and these blessings of *Moses* removed a forme lower: for, they were to them the very face of the promise; but are to us onely the backpage; they were to them as the first fruits, but are to us as onely gleanings after the Vintage; and therefore

Ezek. 10. 25.

Psal. 37. 25.

though *David* in the old Testament *never saw the righteous forsaken, nor their seed begging their bread*: yet *Christ* in the new Testament, could tell us of one *Lazarus*, who for all his being righteous was faine to lie begging his bread at *Dives* gate. God in his goodnesse is willing to try alwaies, to see if any way hee can bring us to goodnesse: He allowed liberall baytes at first, to make them the more cheerefully goe on their journey: That succeded not: he hath taken away those baytings now, to make us the more intentive to our journeyes end. Those blessings were promised by the mouth of *Moses*, a servant: Our blessings are promised by the mouth of *Christ*, a sonne: They trusted to the blessings promised to the person of *Abraham*; we trust to the blessings promised to the seed of *Abraham*: as it is said, *And in thy seed shall all the Nations of the earth be blessed*. This is that seed, by vertue whereof, we stand here as Gods Children; and have the honour to call him Father: and by which we are borne againe to a new hope of recovering our old inheritance, though that bee long since removed up to heaven; as appears by the words of *Christ*, to the Thiefe on the Crosse; *This day shalt thou bee with me in Paradise*: that we can never hope to have a Paradise here on earth any more.

And now, O my soule, seeing thou dwellest in a house, whose windowes are made to looke upward: make use of those lights, and afford not the Earth so much as a looke, but stand gazing to see *Christ, Ascending into Heaven*; whither he is gone
not

not onely to take possession himfelfe, but to provide a place for thee in that inheritance : and give not over gazing untill an Angell assure thee ; that this Iefus which is taken up from you, ſhall ſo come as ye have ſeene him goe into heaven ; and till then poſſeſſe thy ſelfe in patience, and let theſe meditations be thine anchors ; that if thou dyeſt in thy youth ; thou doſt but goe the ſooner to God, that thou mayeſt bee the longer with him : If thou die for hunger thou doſt but goe faſting to God, that thou mayſt have the better ſtomacke to the Heavently Banquet : if thou ſtarve for want of clothes ; thou doſt but goe naked to God, that thou mayſt bee the readier for putting on the Wedding Garment : If thou die with torment ; thou doſt but follow Chriſt to God ; that having followed him here, the Sheepe before the Shearerd, *thou mayſt follow the Lambe whereſoever he goeth.* And ſeeing thou deſireſt to be a *Lazarus* in *Abrahams* boſome, thou muſt firſt be contented to be a *Lazarus* at *Dives* gate : and as thou trembleſt to thinke of being a *Dives* in hell, to want a cup of water, to coole thy tongue ; ſo thou mayſt tremble as much to be a *Dives* on earth, to fare deliciously every day. And as for the fawning pleaſures of the world : conſider the fearefull judgements that are paſſed upon them, *Woe unto you rich men : for ye ſhall howle and mourne.* *Woe unto you great men, for the mighty ſhall be mightily tormented :* *Woe unto you that live in pleaſures ; for how much yee receive in pleaſures here, ſo much ſhall*

Ioh. 14. 3.

Iſa. 13. 7.

Luce 6. 24.

Wild. 6. 6.

Revel. 18. 7.

shall be added to your torments heereafter. Wherefore, O my soule, close up all with this Corollary; that the forbearing thy portion in this world with Christ; gives thee right in Christ, to have a portion in heaven, and that the enduring of miseries, which cannot long endure; is a way to passe to that felicity, which shall never passe away.

A little hath beene said of infinite much that may be said concerning the Preface. It followes now, to speake of the Prayer it selfe, which is digested into a struature and composition, so absolute and yet so rare, that whilst it stretcheth it selfe to all; it is comprehended but of a few; whilst the simplest in it may see their defects; the wisest by it may amend their defects; and if understanding be necessary to learn other lessons this Lesson is necessary to learne understanding.

If a man shall thinke of mending the Penning of this Prayer; he may as well thinke of mending the framing of the world: which, if he should goe about to make prooffe of in particular; he would in generall make himselte ridiculous. For, if hee should adde any thing, hee would make it superfluous; if diminish, defective; if alter, deformed: and such a one would hee prove, that should presume upon mending these Petitions; seeing there is nothing that concernes either the life present, or the life to come: nothing that concernes either Grace or Glory: nothing that concernes either Antidote, or Physicke for either

Psal. 119. 7. 99.
& 130.

Ecclesi. 18. 6.

either soule or body, but it is al here; and all so fully and perfectly here, that whatsoever the wit of man shall devise further to these ends, will be but as branches out of these rootes, or as deductions out of these principles; and may adde in bulke, but not in weight. And he should not erre, that would affirme that Christ shewed himselfe as perfectly to be God, by making this Prayer, as by doing his miracles. For (to let passe the many causes of admiration in it, that it is so compendious, and yet so copious; that it is so plaine, and yet so intricate; that it is so familiar, and yet so sublime, that it is of so few parts, and yet so compleat, all which are characters of Divinity) who could have given warrant to the sonnes of men, to call the God of heaven, their Father; but hee onely who is the Son of God, and God himselfe; wee call God *Almighty*, by his owne warrant to *Abraham*; and wee call him *Iehovah*, by the same warrant to *Moses*; but we cannot call him *Father*, but onely by this warrant from Christ: who purchased the name for us, and bestowed it upon us. It is true, God offered himselfe to the Iewes; that he would be their Father, and they should be his sonnes; but it was with relation and presupposition of receiving Christ; whom because they rejected, they never went further than their Father *Abraham*: Neither indeed (to our understanding) had God power in himselfe to communicate his Name of Father to us, but only in Christ, seeing Christ had in him the whole interest of his Father, as being his onely Sonne.

And

Psal. 83. 18.

And now in making Essayes, upon the Petitions following : if I shall seeme unto any, and thereupon be blamed, that I am not constant in any one certaine, either explication or application of them: he may know, that these petitions have something like in our understanding as the Planets have amongst themselves; which alter their forces and even their natures, according to the diversity of their Aspects. And if he complaine for want of order; he may also know, that though Art useth method; yet meditation useth none; but receiving her Company as they come; makes use of them in Troope, and not in Files.

God finished the world in fixe daies : and Christ finished this prayer in fixe Petitions: that so the workes which God formed for man, and the words which Christ framed for man, may have a correspondence. But is not here a fault at first? Is it not presumption to come to God, with so many suites at once, and thinke to speed in them all? were it not modesty, to doe as David did, for he made but one Petition; *Vnum Petis à Domino*: One thing have I asked of the Lord: and Christ himselfe in another place, told Martha as much, *Vnum est necessarium*: One thing is needfull; so that, either there he comes short in his account: or here he makes more a doe than needs: for if but one thing be necessary; One Petition might well enough have served: and most of all, it may seeme strange in Christ, who ever used rather subtraction than multiplication;

Psal. 27. 4.

Luke 10. 42.

one; as often Commandements hee made but two: and now, that of one Petition hee should make fixe? But, O my soule, be it farre from thee to have such thoughts, to raise such scandall: For, the Commandements are duties, and duties are burthens; and in abridging them hee performes his promise, *Come unto mee; and I will ease you*: and well he might abridge them to us, who hath indeed perform'd them for us: but the Petitions are graces; and the more Graces, the more grace: the more Graces wee receive from God, the more grace we are in with God: and Christ will not onely substract burthens, but as well also multiply graces: although in truth these fixe Petitions are all in effect but one Petition: that having called God *Our Father*, wee here desire to be his Children: but wee must observe a difference in being Gods Children, and being children of men; for here we are children first, and afterwards we doe our duties; but there wee doe at least some duties first, and afterwards we are children: as it is said: *As many as received him, to them hee gave power to be the sonnes of God.* And indeed, though Christ dilate it to us here in fixe Petitions for our understanding, yet presently after the delivery of them, hee seemes to reduce them againe, to one petition, where hee saith; *How much more shall your heavenly Father, give the Holy Ghost to them that desire him?* for to desire the Holy Ghost is all in effect that wee desire in these fixe Petitions; which therefore some would have to be seven:

H

that

Marth. 5. 45.

John 1. 12.
Rom. 8. 14.

Luke 11. 13.

Rev. II. 4.
Ila. II. 2.

that so they may answer to the seven spirits, which *S. Iohn* speaks of, to represent the Holy Ghost. Indeed the three last are properly and barely petitions, but the three first are as *Christ* said of *Iohn Baptist*, *that hee was a Prophet, and more than a Prophet*: so these are petitions, and more than petitions; for they are, both *Halleluiahs* and *Hosannas*: For we glorifie God by the first, that hee is our Father; by the second, that hee is our King; by the third, that hee is our Master; and they are petitions also: the first, that we may be his obedient children: the second, that wee may be his loyall subjects: the third, that wee may be his dutifull servants. And from these three first, growes a confidence unto us, of obtaining the three last, which therefore seeme subordinate to them; that as a Father, he will give to us his children bread and sustenance; and as a King he will grant to us his subjects, a pardon of our trespasses; and as a Master, hee will not lay upon us his servants, greater burthens than we can beare.

But may not this Paraphrase be oppos'd? hath not this Prayer a correspondence rather, with the fall of Angels; and doth it not make a resemblance of our condition to theirs? but that they were cast downe all at once: and we here fall downe by degrees: for at every petition we take a fall. At the first wee seeme to set out in a high hand, and as though we needed nothing in our owne behalfe wee aske all for God. In the second, wee fall to asking for our selves: but yet; no lesse than a Kingdome. In the third,

we

we are glad of the condition to be servants: In the fourth wee fall to the state of plaine beggars: In the fifth we fall yet lower, and come to be in debt: In the last wee fall to the lowest, to be in prison, and that under Satan. And now wee are fallen as low as the Angells that fell: or rather so much lower as we are under them. This indeed is the progresse of our condition in our selves; but Christ our Redeemer, who having put out the hand-writing that was against us, and fastned it to his crosse, descended into hel, to set open the prison dores, to let us out; He hath put another nature into these petitions; and made them to resemble rather the fixe daies of creation: as *David* said, *Create in mee, O God, a cleane heart*: which is but this very prayer in a lesser volume. For, as every day in the Creation, had particular workes; so every petition in this Prayer hath particular graces: and as it is said, that God made all things at once; yet the making of each creature, is ascribed to some particular day; so this prayer is the supplication of the whole body of the Church, and of every Member thereof; yet each petition seemes to have some speciall relation to some peculiar Member. For, the first petition may not unfitly be thought, the prayer of Angels; the second, the prayer of the Saints departed: the third, the prayer of the Faithfull living: the fourth, the prayer of all creatures: the fifth, the prayer of penitent sinners: the sixth, the prayer of Infants.

And now having thought these petitions to

Colos. 2. 14.

Revel. 1. 18.

Psal. 142. 7.

Esa. 42. 7.

Psal. 51. 10.

Eccles. 28. 1.

be for such most proper: let us conforme our selves accordingly to them: when we say, *Hallowed be thy Name*; let us lift up the voyces of our hearts, as if we were now joyning with the Angells in singing their *Halleluiab*: When wee say, *Thy Kingdome come*; let us raise our thoughts, as now offering to set our hands to the petition of the Saints in heaven. When wee say, *Thy will be done*: Let us fixe our minds wholly as in the solemnity of dedicating our selves to God, with all the faithfull upon earth. When wee say, *Give us this day our daily Bread*; let us humble our selves as being in state of other creatures, and are glad to joyne with them in their common sute. When we say, *Forgive us our trespasses*; let us thinke our selves inrolled in the company of penitents: and and as the greatest sinners, chosen spokes-men to present their supplication. And when we say, *Leade us not into temptation*: let us acknowledge our selves in the number and weaknesse of little children, and are glad to joyne with them, in crying for helpe: that the Angell of infants, which alwaies beholds the face of God, may be imployed by him to worke our deliverance. And thus wee shall not onely goe on the right way, in making our petitions, but wee shall have company also to be assistants in preferring our petitions. And doth not such orderly ranking of the petitions, shew Christ to have beene a most skillfull Herald in spirituall matters seeing they all take their places, according to the worth and dignity of the speakers.

In the first place, are the Angels; that as at the fall of the first *Adam*, Angels were set at the Entrance of Paradise, to keepe us out; so at the coming of the second *Adam*; Angels are set here, at the entrance into Heaven to let us in. As therefore this Petition, is as the Porter to let in all the other petitions; So holy Reverence must be porter at our mouthes, to let in this petition. For when it is said; *Hallowed be thy Name*; may it not justly be thought the prayer of Angels? of whom it is said: that they say, and sing continually; *Holy, Holy, Holy, Lord God of Sabbath*; not only say it, as their prayers, but sing it, as their Psalme, and chiefe Delight. *David* did well, in offering God, to build a Temple to his Name; but by whom was Gods Temple built? Not by *David*, a man of blood, but by *Salomon*, a Prince of Peace: so it is well done of us to say; *Hallowed be thy Name*: but by whom doe wee say, it must be *Hallowed*? Not by us: *Non vox hominem sonat*; for how should wee Hallow his Name, who have prophaned his Image? It is a worke for Angels: fit onely for them, to Hallow his Name, who have kept holy their owne Nature; for, without a nature of holinesse, his Name can never be truly hallowed. And if wee understand it of our selves; will it not prove a worke of supererogation? seeing wee desire to doe more than is commanded? for the Commandement is onely, Not to take his Name in vaine; and here wee desire, It may be hallowed. Unlesse it be, that the commandements being Negative, they get some-

thing by Christs resolving them; into Affirmatives : Or is it to shew how much the Law is improved by the Gospell ? seeing it is no more in the Gospells phrased, to hallow Gods Name; than it was in the Lawes; not to take it in vaine.

But what if God have no Name at all ? then indeed the Commandement will be easily kept; but the Petition will be hardly granted. The Name is but a shadow of the Nature; as therefore a Body which were infinite could have no shadow, the shadow not beginning, but where the Body endeth; so, a Nature which is Incomprehensible, can have no Name; the Name being not possible to be given, but where the Nature is comprehended. But though God have no Name, or no knowne Name to expresse him; yet hee is not without Name, to distinguish him : And what is then his Name, wee desire may be Hallowed ? his Name of Essence ? or his Name in Relation ? his Name as it is in himselfe ? or his Name, as it is to us ? Not his Name of Essence: for how can wee hallow that, untill we know it, and how can we know it, untill the riddle be expounded ? seeing we know him now, but *is Enigmate* : but his Name in Relation; and as it is to us : his Name of Father, that is it which seemes most fitly to be here intended: For when wee say, *Our Father*, doth not God, by the Prophet *Malachie*, seeme to interrupt us and say; *If I be your Father, where is my honour ?* for to hallow him, as a Father, and as an heavenly Father; Is to honour

honour him, to feare him, to love him, to obey him, to reverence him, and to adore him.

But what should be the cause, that, in the three latter petitions, wee seeme to be altogether for our selves; as appeare by our saying, *Give us, Forgive us, Deliver us*: but in the three former there is no mention of Us at all, as though wee were no parties to them? Is it not that wee are or ought to be, more jealous of Gods honour, than carefull of our owne benefits? and therefore when we say, *Hallowed be thy Name*; we dare not say, Of us, lest we should make God a Musicke of too few voyces. And when wee say, *Thy Kingdome come*; we dare not say, to us: lest wee should assigne his Kingdome too small a Territory. And when we say, *Thy will be done*; wee dare not say, by us: lest wee should stint God, in the number of his servants. But wee say, *Hallowed be thy Name*, and stop there: that so no mouth may be stopped from hallowing it: wee say, *Thy Kingdome come*, but Name not whither: that so it may be intended to come every whither: wee say, *Thy will be done in earth*, but tell not by whom in earth; that so it may be done by all in earth.

By Hallowing Gods Name; wee meane, not to make it holy; for it is holinesse it selfe: Nor to make it more holy, for it is infinitenesse it selfe: Nor to keepe it holy, for it is eternity it selfe; but to joyne with the heavens in declaring his glory; and with the firmament in shewing his handy-worke: as, then onely hallowing
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his Name, when we name him onely holy; and therein consisting our worke of sanctifying him, when in him we acknowledge, our workes to be sanctified.

To hallow the place wherein it pleased God to stand; *Moses* put off the shooes from his feet: to hallow the day whereon it pleased him to rest, the Iewes put off the works of their hands: and to hallow the Name which hee vouchsafed to take, wee must put off from our tongues all unreverent discourses; and from our lives all prophane conversation. And as Gods Name is *Un-guentum effusum*, hath many dispersions in our understanding: so our hallowing it must have *Linguas dispersitas*, Cloven tongues to convey it to his hearing: his Name of Father must be hallowed by love; of Lord, by obedience; of judge, by uprightnesse; of almighty, by feare: and of everlasting, by constancy.

But is there no service wee can doe, that will serve Gods Name, but onely our hallowing it? we have love, and glorifying, and admiring; and will none of these serve the turne? If we should say, loved be thy Name; that would be too little: for God himselfe allowes us to love our neighbours; and indeed, every creature of God, that is usefull to us, deserves our love. Or if wee should say, glorified be thy name, that would not be enough; seeing S^r. *Paul* tells us, *that one farre excells another in glory*: and indeed the heavens in shewing the glory of God, deserve themselves in some sort to be glorified. Or if

wee should say, Admired be thy Name; that would not be sufficient; seeing an Angell told *Manoah*, that his Name was admirable. And indeed, the Angells are Creatures of so transcendent eminency, that they justly deserve our admiration. But when wee say, *Hallowed be thy Name*, this sets it apart, and sets it above all other names: and it is so properly, that it is only belonging to the Name of God, and altogether incommunicable to any creature. For, though wee may say of Angells, that they be holy; yet we cannot say to any of them, *Hallowed be thy Name*; seeing their holinesse is onely in dependence and quality: Gods onely dependent, and a substance; and it was an inscription upon the Mitre of *Aaron*, as not onely due to God, but due to him in the highest place, *Holinesse to the Lord*. O Lord God, so sanctifie the faculties of my soule, that I may love thee for thy goodnesse; and glorifie thee, for thy love; and admire thee for thy glory: and hallow thee in them all.

But can wee find nothing in God, more worthy of hallowing, than his Name? seeing names are often changed, alwaies changeable; seldome true, never certaine? Our first parent was named *Havah*, as being the mother of all living; and yet she proved to be brought to bed of death. The Son of *Salomon* was called *Rehoboam*, signifying an enlarger of his people; and hee enlarg'd them fairely, brought twelve Tribes to two. *Simon* was called *Peter*, as being a Rocke immovable: and yet hee was shaken with the weake blast of a

maids mouth. But, O my soule, consider; the Name of God is not as the name of creatures: for their names are mutable, and therefore their names deceitfull; but in God there is no mutability nor shadow of change. Creatures have a nature, and a name; but Gods Nature is his Name; his Name is himselfe; for whatsoever wee can rightly name of God, is the Name of God: that we may be sure we have his *Optimum*, when we have his *Totum*; the best in him, when the whole of him: not that any thing in God is so best, as though one thing in him were better than another, who is *Totus sine partibus*; and *Optimum sine gradibus*: but that hee is *Totum unum*, and *Totum Optimum*; and both *Vnum* and *Optimum*, *totum Nomen*: nothing but his Name: Or to speake it in plainer termes, that the nature of his Name, is not onely farre beyond the compasse of expressing, but infinitely above the reach of understanding.

And indeed, what can be thought so high; as that, which brings us so low, even upon our knees? and not us onely, but the Angells themselves: as it is said; *At the Name of God, all knees shall bow*: both of things in Heaven, and things on earth: and if this be thought impossible, because Angells have no knees; you may thereby know there is more honour due to God than is possible to be given him. Yet must even Angells, finde such knees to bow downe, as God findes eyes to looke on; and by this we may make up a true hallowing of Gods Name; if wee can joyne the

the knees of our bodies as men; and the knees of our soules, as Angells, together: and bow them all downe to doe him reverence. These indeed, the bowing downe our knees with *David*; the holding up our hands with *Moses*: the lifting up our eyes with *Stephen*: are all good expressions, but they are but onely outward: It will not be a perfect hallowing, untill wee come to that of *David*. *My soule, praise thou the Lord; and all that is within mee, praise his holy Name.* For, that which is within mult underprop that which is without: or else the bowing our knees to the ground will fall to the ground: and these outward hallowings will soone be prophaned. And therefore *David* accounted the lifting up his eyes to Heaven, a good expression of hallowing Gods Name; because in him the prop of it was faith, and confidence in Gods mercy, which alwaies looke upward: but the Publicane accounted the casting downe his eyes (a cleane contrary motion to that of *David*s) as good an expression: because in him the prop of it, was humility, and sense of his owne unworthinesse, which alwaies looke downward: For even this also is a kind of hallowing Gods Name: when we acknowledge the prophanenesse of our owne natures.

Psal. 103. 1.

But why should the hallowing of Gods Name be accounted so great a vertue; when the sinne of not hallowing his Name can be but nominall? and nominall is much inferiour to that which is reall: and seeing it is made so great a matter, may we not justly aske, *Cui bono?* what

good get wee by it? Indeed, a most ungratefull question for the tongue to make, seeing this is the chiefe thing for which our tongues were made. Could Philosophers find cause enough in vertue, to love it for it selfe, though to themselves there came no benefit: and cannot wee finde cause enough in Gods Name to hallow it for it selfe, though to our selves there should come no profit? Could they finde brightnesse in a beame of the Sunne; and cannot we find brightnesse in the Sunne it selfe? For, what is vertue but, as it were, a beame of that eternall and uncreate light, which is the very essence of God? and by what can wee more expresse the essence of God, than by his name? For, when we say, *Hallowed be thy Name*, wee say as much as hallowed be thy Majesty, thy Eternity, thy Glory, thy Substance, thy Selfe, thy All in All. And yet perhaps it may be said, wee hallow Gods Name, not so much for our selves to get, as that God may not lose: for what greater losse than disparagement of name? which, if wee that be wormes, and no men, make so great account of: what may wee thinke of God for the sunne of whose glory, all the starres of Heaven cannot make one beame? Our names are but accidentall things, and there was a time when they were not ours: but Gods Name is essentiall to him, and it was his before time it selfe was. And if wee should say, that not onely his Name was, but that it was hallowed before there was either Man or Angell to hallow it; though this
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be more than we can conceive, yet it is no more than whereof wee finde a parallell: for why is it more strange, that his Name should be hallowed, when there was none to hallow it: than that his voyce was obeyed, when there was nothing to obey it? as when he said, *Let there be light, and there was light.* But lastly, if men be so set upon their profit, that they will doe nothing without a fee: Is not this fee enough for them, that by it they are admitted into the Quire of Angels? but much more, that by it they attaine to their perfection? for if every thing be then perfected when it attaines its end; then certainly are our tongues, and indeed our soules perfected when they Hallow Gods Name, for this is their end. Wherefore, O my soule, let not offences, belonging onely to the Name of God, be sleighted as onely nominall: but let them be accounted, as indeed they are, of all other the most reall: and as it is the first Petition in thy Prayer, so let it be the first care in thy heart; that thou speake nothing by which his Name may be prophaned: that thou doe nothing by which it may be blasphemed: For, though God require a strict observance of all his Commandements: yet hee professeth not so punctually, to hold the breakers guilty in any as in this: and therefore, when in two notorious crimes, adultery and murder, he spared *David*; yet in this, that through them his Name was blasphemed; he would not hold him guiltlesse, but made him pay for it with the death of his deare Sonne.

Pſalm. 8.

Pſal. 118. 13.

And indeed, if wee marke this Petition well, we ſhall find a peculiar Maieſty; an extraordinary Preheminence in it above all the other: For, it is not only the *Primum Mobile*, from which all the other have their motions: but it is the centre alſo to which all the other bend their motions. For, when wee ſay, *Thy Kingdome come*: It is but to come, that we may hallow Gods name: and when we ſay, *Thy Will be done*: it is but for this, that we may hallow Gods Name: and when we pray for *daily bread*, it is but to ſtrengthen us, that wee may hallow Gods name: and when we ſay, *forgive us our treſpaſſes*, it is but to cleanſe us, that we may hallow Gods name: and when we ſay, *Lead us not into temptation*: it is but to remove impediments, that we may hallow Gods name: O Lord, our God, *how excellent is thy Name in all the World!* And where wee have a triviall, yet true ſaying amongſt us, *A good beginning makes a good ending*: it can in nothing more lively be exemplified, than in the marſhaling of theſe Petitions: for he that makes his beginning at the hallowing of Gods Name, may be ſure to make his ending in the deliverance from evill: and though it be a blaſphemous fable of the Iewes that Chriſt learned in the Temple the Name of God; by the vertue whereof hee wrought all his Miracles, yet from this blaſphemy, we may draw this verity, that it is indeed the name of God, by the transcendent power whereof all miracles are wrought. O Lord, our God, *how excellent is thy Name in all the World!* It was this name in which, when *Dauids* enemies came about him

him like Bees: yet in this name they were extinct. It was this name in which when devils possessed both soules and bodies of men, yet in this name they were ejected. It was this name for whose sake the Israelites were preserved in the wilderness: the three children in the fiery Furnace: *Daniel* in the Lyons Denne: and *Ionas* in the Whalesbelly. *O Lord, our God, how excellent is thy Name in all the World!* It is this Name, at the sound whereof, *the Mountains smoke, the foundations of the earth are shaken*; the Divells in hell tremble: It is this name, by vertue whereof, the bodies of the dead are raised; the soules of the Saints are glorified; the happinesse of the Angells are eternized: *O Lord, our God, how excellent is thy Name in all the World!* that if wee were as *Iames* and *Iohn*: and had voyces like Thunder; yet wee could never hallow this Name loud enough: If wee were as *Methusalem*; and had breathes like eternity; yet we could never hallow his Name long enough: If wee were as *Salomon*, and had the tongues of Angells; yet wee could never hallow this name worthily enough. *O Lord, our God, how excellent is thy Name in all the World!* Wherefore, O my soule, doe thou by this Name of God; as *David* (in the 119. *Psalme*) doth by the Law of God; whereof hee seemes jealous and so loth to leave it, that the word is no sooner out of his mouth, but hee snatcheth it in againe; and there is not so short a sentence in all this long *Psalme*, but the Law of God is a word in it. And so doe thou by the Name of God, let it not only
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evermore be in thy mouth, but evermore be in thy heart; that thou make it not a common name, but keepe it holy: for if thou take it not in vaine to Gods dishonour; thou shalt be sure not to take it in vaine to thine owne benefit; for God will plentifully blesse it, and the next newes thou shalt heare of, will be the comming of his Kingdome.

And that wee may know Gods Name to be a substance rather than a Word; or a Word of substance, wee shall finde it to be hallowed or prophaned, by Actions rather than by words; or by words that make Actions: as *Abraham* hallowed Gods Name, when he offered his sonne *Isaac*: because he believed, that hee was faithfull, that had promised: but *Moses* hallowed it not at *Meribah*; when he said to the people: *Now yee Rebels, shall wee bring yee water out of this Rocke?* Not that *Moses* himselfe doubted, but that hee spake unwisely with his lips; and made the people doubt; hee doubted; and so whilst God honoured him, by manifesting his new Name of *Iehovah*; he forgot to honour God, by magnifying his old Name of *Saddai*. And if *Moses*, for want of perfectnesse in this Petition; were hindred from entering into the *Terrestriall Canaan*; was it not to be a Type for us, that we for want of perfectnesse in it, may be hindred from entering into the *Heavenly Canaan*? O then, my tongue, make thee perfect in repeating it; and O my heart; make thee perfect in recording it; and O my life; be thou perfect in acting it: that when yee have done with saying,

Hallowed

Numb. 20. 10.

Psal. 106. 33.

Numb. 20. 12.

Hallowed be thy Name, in Earth amongst men : yee may be admitted to say : *Holy, Holy, Holy*, in heaven amongst Angells.

If Gods Name were to be hallowed with multiplicity of words; there are men of Incessant Tongues; like the Priests of *Baal*; that stood bawling to their Idoll, from morning till night : that were likely to doe it : Or if it were, to be hallowed with eloquence of words : there are men of curious language, that would be as fit to doe it; as the old Oratours were, to make their Panegyricks to Princes: Or if it were to be done with great and mighty words : there are roaring men in the world, might be as able to hallow it, as, *Goliath* the Philistine was to blaspheme it: but none of these have coales from the Altar : and the hallowing of Gods Name, is a sacrifice : and must be done with fire; a fire of feare and reverence, burning in the heart; and sending forth flames of holy and devout thoughts in the minde; of godly and sanctified communications in the tongue; of lowly and chaste aspects in the Eyes; of Innocency and deeds of charity in the hands : and when every part both of body and soule, hath thus contributed its heat : there will then be made as perfect a sacrifice to hallow Gods Name, as the *sacrifice of peace offering*, which *Salomon* offered at the Dedication of the Temple.

1 King. 8. 65.

It is a great encouragement to men, for doing of any thing : when they can see apparent reasons why they doe it : but what reasons doe we see here, for hallowing of Gods Name? O my soule, art thou so blind of sight, so dull of understanding? Hast thou

thou said, *Our Father which art in Heaven*; and dost thou consider his love, as being our Father: his Majesty, as being in Heaven: and dost thou complain for want of reasons to hallow his Name? as a Father, he hath created, and begotten us: he hath Elected and Adopted us: hee hath preserved and redeemed us: and have we not reason then, to hallow his Name, as creatures, as living creatures, as reasonable creatures, as servants, as children, as heires, as bondmen freed, as lepers cleansed, as dead men revived and borne anew: and if wee should set our selves to reckon them up all: It is not the stars of heaven that would be counters enough to summe them. And if his love afford us so many reasons: doth not his Majesty afford us as many more? he is in heaven, not within heaven; within it, but not contained; contained, but not defined. He is in heaven, and that makes the Sun so bright: which, without his being there should have no brightnesse: He is in heaven, and that makes the heavens so glorious, which without his being there should have no glory. Doe we see how bright the Sun is, and doe we not consider how great his brightnesse is, that made the Sunne? Doe we see how glorious the heavens are, and doe we not consider how great his glory is that made the heavens? He is in heaven, that hee may looke downe in mercy upon us on earth: and he is in heaven, that we may looke up in faith to him in heaven: hee is in heaven, to let us downe the Angels ladder from heaven: and hee is in heaven to draw us up to be Angels in heaven: and if wee should stand to find out all the reasons, which

which may be drawne from the consideration of his Majesty, for the hallowing of his Name: It would not be worke for time, but for eternitie: for, as we know not where to begin, in that which is incomprehensible; so we should never know how to end, in that which is infinite. O my Lord God so enlighten my understanding, that I may see the reasons of *hallowing thy Name*: so sanctifie my nature, that I may above reason be able to hallow it.

We say here, *Hallowed by thy Name*: but might we not say berter with *David*: *Laudate Dominum omnes Angeli eius*: *Praise the Lord all ye Angels*? For so, we should commit Gods honour to the care of Angels, who we may be sure, would alwaies be carefull of it; whereas now leaving it indefinite; while it is committed to none, it may be omitted by all. But is it not that *David* could goe no higher than Angels, for hallowing of Gods Name; *In concreto*? but Christ teacheth us here to goe higher, in *Abstracto*: for creatures, how eminent soever, are yet but limited: and limited as well in action, as in essence: where the hallowing of Gods Name, is in it selfe, unlimited: and therefore wee justly abstract it from all matter of the instrument, which necessarily inferreth a restraint: and leave it indefinite, which is capable of being infinite.

But is this Petition, seated onely in mount *Geri-zim*, to warrant *David* to say, *If any man seek the Lord, and love his salvation: let him reioyce alwaies, and be glad; and say continually, The Lord be magnified*? and doth it not as well reach to mount *Ebal*: and warrant the Church to proclaime? If any man with *Goliath*, defie

Psal. 40. 16.

the armies of *Israel*, and vilifie Gods power; let him be *Anathema*: For *Hallowed be thy Name*. If any man, with *Rabshakeb*, seek to withdraw the peoples hearts, from trusting in the living God; let him be *Anathema*: for *Hallowed be thy Name*. If any man with *Isdun* shall say in derision of Christ, *Vicisti Galilee*; let him be *Anathema*: for *Hallowed be thy Name*. And let *Anathemas* be still proclaimed, against all the blasphemers of Gods Name, till there be no more left: that two Mountaines, at last may meet, *Eball* with *Gerazim*; and Hel it selfe be forced with grieve to heule, what with joy it cannot sing; *Hallowed be thy Name*.

Wee have thought this petition most proper to be said of Angels, but may we not appropriate it to our selves; and exclude the Angels from saying it at all? Indeed, as it is here placed, perhaps we may. For having called God *Our Father*, and this petition comming so immediatly upon it; we seeme to pray, that his Name of *Father*, may be hallowed by us: and if we understand it so, what have the Angels to doe to say it? They may say; *Holy, holy, holy, Lord God of Sabbath*: and so hallow him in his Name of *Lord*, as servants; but to hallow him in his name of *Father*, as Sons, they cannot. Not but that the Angels are the children of God by creation, and grace of holinesse; but that they are not the Sons of God by regeneration and grace of adoption: this dignity is onely proper to men, as being members of Christ; who took our nature upon him, and not that of Angels. But seeing *David* hath brought into this Quire, not only the Angels in heaven, but the hea-

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Heb. 2. 16.

Psal. 148.

vens themselves, not only the Trees and Cedars of the Mountaines, but the Mountaines themselves; not only beasts & creeping things of the earth, but the earth it selfe: Let not us so streighten the name of God, as that we leave out Angels; (who are our sweetest Quiristers) nor yet other Creatures, (who are our loudest voyces;) seeing loudnesse also hath a place in this Musicke, as *David* saith, *Sing ye loud unto the Lord, all the earth*, lest seeking to increase our owne dignity by propriety of the song; we detract from Gods glory by restraint of the fingers. And enter not, O my soule, into the shame, to thinke, that where all other creatures doe directly sing it, wee onely do but make sure to sing it, and it is thought in us good degree of doing it; if wee can but onely pray to doe it.

Psal. 118.

And indeed we have need to pray to doe it, seeing praying to do it, is all in effect we can do of it, to any purpose. For our hallowing can be, but as our understanding is: and our understanding can be but as it gets ground from our senses to stand upon. And what ground can our understanding have for this, from any sense of ours? wee cannot heare him so much as to call to us by our names, as *Samuel* did: we cannot see him so much as flaming in a bush and not consuming it, as *Moses* did: we cannot touch so much as the wounds of Christ side, as *Thomas* did: and from whence then should our understanding take its rising? It is true, we see the heavens, and they declare the glory of God, but wee sleight them through too much familiarity: wee heare his words in the Law and the Gospel, and in them is eternall life; but we re-

Exod. 33. 11.

Revel. 4. 3.

Revel. 4. 10.

gard not them, as having them but at the second hand; and they but touch us, as it were, at the bound: but if we could heare God speaking himselfe, as the Israelites did in *Sinai*: Or if wee could see but the backparts of God, as *Moses* did in the rock: but most of all, if wee could see the face of God, which all his Saints & Angels behold in heaven; then indeed we should not need this prayer any longer: for the very sight would worke in us the effect of the prayer: and as *Peter*, at the onely transfiguration of Christs humanity, was so astonished, that he spake he knew not what; yet thus much was even extorted from him by the glory of the sight to say, *Bonum est esse hic*: so when wee shall come to enjoy the vision of God, and to see one sitting upon the Throne, like a Jasper stone: though we shall be never so much astonished at the glory of the sight; yet this will even be extorted from us, to say with the 24 Elders, *Thou art worthy, O Lord, to receive glory, and honour, and power*: and wee shall fall of our selves into the song of the Angels, *Holy, holy, holy Lord God almighty*, and not only say it, but never cease to say it: for seeing our beholding will be cause of our admiring; and our admiring cause of our saying: we shall never cease to say it, because never cease to admire it; and never leave admiring it, because never leave beholding it. And indeed till we shall come to see his face, we shall never perfectly hallow his Name; and therefore what we want in ability, wee must supply with prayer: that seeing our words doe but halt after our understanding, and our understanding after his glory; with our hearts we may adore him, but adore him

as incomprehensible; and with our tongues we may hallow him, but hallow him as *unspeakable*. When we pray for the *hallowing of Gods Name*, we pray implicitly for all things necessary and conducing to it: we pray for the agent, and for the instrument; we pray for the time & place; we pray for the speaker and for the hearer; and in one word, we pray for the propagation of the Gospel, that doers may be opened to all men of faith, that so the building may goe up of the new *Ierusalem*: That labourers may be sent into Gods harvest, that so the weeds may be pluckt up; and the good corne brought into the Barne: that there may be joy in Sion and peace within her walls: that, not the Trumpet of Warre, but the Trumpet of Praise and thanksgiving may be heard amongst us: that all eares may be circumcised, and all tongues touched with Coales from the Altar; that so nothing be spoken, nor any thing be heard; but tending all to the honour and glory of Gods Name.

This petition stands neereſt unto God of them all; and makes us ſtand neereſt to the Angels; and gives us ſeiſing, as it were, of what we ſhall be hereafter; when we ſhall be ſenſible of the ſweetneſſe of it: though now, fleſh and blood find little reliſh in it; having tongues to ſay it (but not to riſe it; untill they ſhall put on incorruption. For as little account as men make of it here, this very hallowing of Gods Name is the higheſt ſtep of the Angells ladder to happineſſe; and under an Angel none can climbe it. And it may be called the petition of ſanctity: for by it we are reduced *ad ſimilitudinem Dei*. *Be ye holy, as I am holy*. And it is proper to this petition, that this

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only is eternall; and as it is our first petition here on earth, so it shall be our last in heaven: for it shall last in heaven, when all other petitions shall have an end. For though *Hosannas* shall cease with the ceasing of faith and hope: yet *Halleluias* shall continue with the continuance of charity, and not only continue, but be continuall.

But may we not think, that these words, *Hallowed be thy Name*, are not properly a petition; or any part of our prayer: but rather a complement and solemnity attending upon the Name of God? as the *James* manner is not only when they name any of their famous ancestours; they alwaies adde some words of benediction, as speaking of *Moses*, they alwaies adde *Zecbarono liberacha: Memoria eius in benedictione*, as we also use to say, *of blessed memory*, but much more speaking of God, they alwaies adde *Hacadosh Baruch Hu: Sanctus Benedictus ille*, which is in effect, the same we say here, *Hallowed be thy Name*: and it would fall out well to understand it thus; that so, we may make Christ as good as his word; for then, *Thy Kingdome come*, will prove the first petition: and it will be as Christ said, *Seeke first the Kingdome of God, and the righteousness thereof, and all things shall be ministred unto you*: for having sought the Kingdome of God, by this petition, and the righteousness thereof by the next; all other things are ministred unto us by the petitions following: For, wee have a Deed of gift of all temporall things by one; and a general pardon of all faults, by another; and a Protection royall from all evill, by the last. But, O my thoughts, wander not in such by-paths by your selves:

selves : where being alone, you are not onely in danger to goe out of the way ; but you are in a way to fall into dangers : but keepe the roade, where you have company and conduct ; that will alwayes keepe you right and guard you safe: for these words, *Hallowed be thy Name*, shall well enough, and most iustly bee a petition, and a part of our prayer : and yet Christ neverthelesse be as good as his promise: for this petition, *Hallowed be thy Name*, refers only to the honour of God; but of those, which relate to our own benefit: *Thy Kingdome come*, is worthily the first ; & so Christs counsell stands firme. *Seeke first the Kingdome of God, and all other things shall be ministred unto you.*

Next unto the Angels in heaven, are placed the Saints in heaven ; for when it is said, *Thy Kingdome come* ; may it not fitly be thought the prayer of the Saints departed ? of whom it is said, that lying under the Altar, they cry, *How long O Lord, koly and true ; wilt thou not avenge our bloud upon them that dwell upon the earth ?* we all indeed pray for the inchoation of the Kingdome of Grace: but these are properly they, that pray for the consummation of the Kingdome of glory: when al things shalbe made subject to the Father and God shall be all in all. And it remaines onely for these to pray for this Kingdome, seeing they are already lifted up aboue all other kingdomes; having the kingdomes of the world in contempt; & the kingdome of satan in subiection; and as for the Kingdome of Grace, they have it already in perfection.

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Revel. 6. 10.

Though wee have stiled this Petition, the prayer of the Saints departed; as being the most eminent persons that can say it; yet wee doe not thereby exclude our selves, but wee enter common with them; or rather wee pray for a Kingdome more than they doe: They onely for the Kingdome of glory: we, for the Kingdome both of Grace and Glory; yet may wee justly call it theirs, seeing they began it to us, and continue it with us, and enforce it for us.

But doe not the words of this Petition crosse one another? and is there not an opposition betweene them? For, Kingdome is a word of Majesty: and comming is a word of inferiority; at most, of equality; and so wee seeme to pray to Gods disparagement, wee make a superiour inferior, at most but equall. But is it not, that wee meane not here a descent, but an extent of the Kingdome: and a comming, not of duty, but of grace? and so neither the Kingdome disdaineth the comming; nor the comming disparageth the Kingdome; but Kingdome and comming, are magnified both in their uniting.

This Petition at first sight, seemes to flatter flesh and blood, asking as they themselves would wish; but Christ hath taken them downe from any such hope: professing plainly that his Kingdome is not of this world. And though it may be thought ambition, to aske so great a matter as a Kingdome; yet is it in truth humility: for, untill we attaine to this Kingdome, we cannot be wholly Gods true servants: and it is reason, the
suite

finite should be the greater, because wee are likely to tarry longest for it. But is it not strange to see us come as wee doe here, *In forma Pauperis* to aske a Kingdome? yet so wee must doe, and so hath Christ proclaimed it; *Blessed are the poore in spirit, for theirs is the Kingdome of Heaven.* And yet if wee marke it well, as poore as wee seeme to come, wee shall finde, that *Salomon* in all his royaltie, was not cloathed as we are by this Petition; for by it wee are cloathed here with sanctification, that wee may be cloathed hereafter with immortality.

Math 5.3.

Some seditious heads may here take occasion to thinke; that to pray for this Kingdome, is to pray against all earthly Kingdomes; and to dis-throne Gods Lieutenants of their authority. But know, O World, that this Kingdome, though it take away our subjection to the World: yet it taketh not away our subjection in the world: though wee be not of the World which *Saint James* taxed for *Enmity with God*; yet wee are of the world, which *Augustus* taxed for tribute to *Cesar*: and this tribute must be paid as well from our hearts as from our purses; for, out of the duty wee owe him that hath placed us in his service, wee learne to be contented to serve every one in his place.

Jam. 4.4.
Ioh. 17.16.

When wee say this Petition, wee meane not, that Gods Kingdome should so come to be here, as that it should be no where else: for, this were but to remove it, whilst wee seeke to enlarge it; and to make that finite, which is infinite: but

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wee pray onely for the beames of the Sunne of righteoufnesse; not for the Sunne it selfe: for the power and priuiledges of the Kingdome, not for the body: that as Christ saith, *No man can come vnto me except the Father draw him*; So wee most properly understand, the Kingdome to come to us, when the Father drawes us, and makes us come unto it: and so in effect our petition is this: that God by his Spirit would so rule over us, that our spirits may wholly be ruled by him; and that his Kingdome of grace may so come unto us, that wee may come at last to his Kingdome of Glory.

But what need we to pray for the comming of this Kingdome? for seeing it is infinite, it must needs be every where; and being every where, it must needs be here already. But is it not, that there is a difference betweene the being of this Kingdome; and the comming? It is indeed every where, but it comes not every where. It is in the wicked upon earth: and it is in the damned in hell: but it comes only to the faithfull on earth, or to the Saints in heaven; for where it onely is, it is in power or iustice: but where it comes, it is in love and bounty: where it onely is, it leaves us at sea, and suffers us to suffer shipwracke; but where it comes, it bring us into the Haven and sets us safe on shore.

This Petition hath but three words, and each word may have its emphasis; each emphasis its meditation. For if we place the emphasis upon the last word: the meditation may be this, that the

Reve'. 3. 10.

the ambition is not in asking a Kingdome, but that we must have it come to us: as though wee thought our selves too good to goe to it: but alas poore lame soules, we cannot goe to it though we would never so faine: for the truth is, wee are in bondage to another Prince; that unlesse this Kingdome come and free us, our Fetters will not suffer us to stirre a foote. But is not this directly contrary to that which Christ saith, *Come ye blessed of my Father, inherit the kingdome prepared for you?* for here we pray, that the Kingdome may come to us: and there we are invited to come to it: Here, we are the marke, and the Kingdome is the commer; there the Kingdome is the marke; and we the commers. This indeed may seeme wonderfull in our eyes, seeing nothing is more wonderfull in nature, than the nature of this Kingdome is. It comes tous as our Ransome: Wee come to it as to our Triumph: It comes to us, as it came and sate upon the Apostles in fiery tongues: we come to it, as *Elias* went up in a fiery charriot. It comes to us, as the kingdome of Grace: wee come to it, as to the Kingdome of Glory.

And if we place the Emphasis upon the second word: It may bee seconded with this Meditation: It is true, wee are in this world as in a warre; and have many enemies to assault us: but will no lesse ayde than a Kingdome serve us? Have we not Forces of our owne, which we may muster up, and make resistance? This indeed was *Pelagius* his dreame, but all men that are a-

Esa. 41. 8.

Esa. 63. 16.

Col. 2. 18.

Exo. 33. 15.

Eph. 2. 12.

wake, finde it otherwise. For seeing those forces did not serve our first Parents, who were strong and at liberty; what hope is there for us, who are weake and in bondage? But might it not serve to require the helpe of *Abraham*? For *Abraham* was Gods friend, and men will doe much for their friends; how much more will God? This also hath beene, and is still the ignorant fancy of some men; therefore ignorant: because *Abraham* is ignorant of us, and knowes us not: and seeing, while hee lived, hee came short by ten, in helping the Sodomites, whom hee knew: hee is like to come much shorter now in the helping of us whom he doth not know. But would it not be sufficient to pray for the aide of Angells? as God promised *Moses*, that his Angell should goe with him: and we may be sure, that God knew well, what assistance would serve. Of this Error, it seemes by St. *Paul*, some Colossians were in danger; but we see *Moses* would not trust to that helpe neither; but flatly refused it: (It seemes he tooke Gods offer but as a trial) and unlesse God would go himself, he thought it no boote for him to stirre. And indeed who can thinke it reasonable for Sonnes to rely upon their Fathers Servants? For we fight *not with flesh and blood; but with Principalities and Powers*; and seeing we have a Kingdome to assault us; we must likewise have a Kingdome to assist us. Neither our owne Forces; Nor Succour of Saints; Nor aide of Angells will stand us in stead; God himselfe must goe forth with our Armies, or we shall never be able to overcome.

And

And if wee place the emphasie upon the first word : It may then raise our mind to this meditation : There are many competitors for this Kingdome to rule over us : but above all, though the basest of all ; the bramble Satan catcheth hold of us to get it : God is the true Olive tree ; but he cannot take it upon him unlesse he should leave his farnesse : Hee is the true Fig-tree, but hee cannot be King over us, unlesse hee should leave his sweetnesse : and that farnesse, and that sweetnesse he left : (the Father when he gave his Sonne : the Sonne, when hee gave his life) and now let all the Trees of the wood rejoyce : for, *Thou O Lord art worthy to receive all glory, and honour, and power ; and the Lord shall raigne for ever.* And what then shall wee render for this inestimable favour, in taking us to be his subjects ? O let us offer him not onely the tenths of our labours ; but the first fruits of our affections : let us open not onely the doores of our lips, but the gates of our hearts ; that this King of glory may come in. And when thou vouchsafest, O my Lord, to come with thy high Majesty under my low rooffe ; and to worke a miracle, by having that greatnesse which the world containeth not, contained in the little corner of my breast ; Vouchsafe also to send thy Grace for the Harbinger of thy Glory ; seeing there can no roome be dressed up against thy comming, but onely by thy comming ; and no place can be reckoned fit for thee, untill it be made fit by thee. Possesse me wholly, O my Sovereaigne ; re'igne in my body

Esa. 26. 13.

Iudg. 9. 14.

Zach. 4. 11.

1. Chro. 16 33.
Psal. 96. 12.

Psal. 24 9.

body, by obedience to thy Lawes : and in my soule, by confidence in thy promises : Frame my tongue to praise thee, my knees to reverence thee, my strength to serve thee, my desires to cover thee, and my heart to embrace thee : that as thou hast formed me to thine Image : so thou mayest frame mee to thy will; and as thou hast made mee a vessell, by the stampe of thy Creation, to serve thee on earth; so thou mayest make mee a vessell of honour, by the priviledge of thy grace, to serve thee in thy Kingdome,

In some, the world Governes; and he who is Prince of this world, the devill: and this government is a very tyranny : the people here are not Subiects but slaves: they have fetters on all their faculties; and if they doe not feele them, it is because they are past feeling. The ayre of this place is onely Fogs and Mists, which both blind their eyes, and infect their spirits; and makes it their Paradise to bee wallowing in puddle. Hee is no true Prince but an usurper, and therefore rules all by force and falsehood: *He* takes upon him to be their Pilot; lancheth them out into the maine, and then leaves them to stormes and tempests : and their Haven is to split against the Rockes. So here is no being for thee, O my soule, thou hast neede to make haste hence, and to seeke thee out some better harbour. In some the flesh governes; and they which be Ladies of the flesh, Pride and Lust : and this government is

is a very Anarchy : Every base fancy hath an even sway, with noble reason; Wisdome here is not justified of her children; they may speake the language of *Canaan*, but they are all natives of *Sodome*; their eyes are seeled up, yet their sight is onely downe hill : for they are travelling to the bottomlesse Pit. So this, O my soule, is no place for thee neither; No resting for thee here; seeing there is no rest, but all in motion; and all motion here is commotion. In some the spirit governes : and hee, who is the Father of spirits, God himselfe : and this government is a perfect Kingdome : Hee hath Majesty for his Crowne : Mercy for his Seate : and Justice for his Scepter. He hath wisdome for his Counsellour; Almightyesse for his guard; and Eternity for his date. He hath heaven for his Palace; the earth for his Footstool : and hell for his prison. Hee hath lawes to which nature assents, and reason subscribes; that doe not fetter us but free us : for by them nature gets the wings of grace, and transcends the earth : Reason gets the eyes of faith, and ascends up to heaven. He hath a yoke indeed, but it is easie : a burthen, but it is light : his reward is with him, and his worke before him. He is established in his soveraignety, not by his subjects election of him; but by his election of his subjects : not as raising himselfe to a higher title, but as humbling himselfe to a lower calling : and as not receiving it, from a Predecessour who is before all : so never leaving it to a successour, who is after all. This is the

Esa. 40. 10.

M

place

Esa. 16. 13.

place where my soule shall dwell, here will I pitch my Tabernacle: Only, O Lord, let me be taken into the number of thy subjects; and endue me with the priviledges of thy Kingdome: and I will freely and faithfully serve thee for ever. Other Lords, besides thee, have heretofore ruled us; but now wee will remember thee onely, and onely thy Name.

Prov. 13. 26.

When we make this Petition to God, that his Kingdome may come; wee should doe well to remember a petition which God makes to us, *My sonne, give mee thy heart*: For, unlesse wee give God our hearts; whither can wee thinke this Kingdome should come? For, if it come to the eares, as oftentimes it makes offer at the hearing of Gods Word; it findes that, onely a Thorow-fare which lies open on every side; and no fit place to make a residence in: and therefore commonly goes away as it came: and makes no stay there. And if it come to the eyes, as sometimes it offers at the sight of Gods workes: It findes them able not to stay long open, but must have their windowes shut in, and so are apt to keepe it out; or if they stand open they are apt to let in vanity, which this Kingdome likes not; and therefore cannot abide to abide there neither, but vanisheth away. And indeed, these are the Out-places; this Kingdome loves to be within us, as Christ saith, *The Kingdome of God is within you*: and wee have no place within us, fit to make the Seate of a Kingdome, but onely our heart; and this indeed hath

Luke 17. 21.

no backe-dore to let it out, as the eare hath; nor no perculis to keepe it out, as the eye hath; but it hath a large entrance, and a boundlesse circuit; and therefore most fit to give this Kingdome entertainment. And yet, as fit as it is, God will not have it, unlesse we give it him; and he will not have it so neither, unlesse wee give it him all: for it is against his Nature to have a Partner; and he cannot abide to heare of moities: either he must have all, or he hath nothing at all: to be a piece for God, and a piece for the world; is to be all for the world: to conclude God at all, is to exclude him from all. Wherefore, O my soule, mangle not thy heart in giving it to God, but give it him all: and thinke thy selfe happy that hee will take it all: for the more hee possesseth it, the freer he makes it; the more hee dwelleth in it, the fairer hee builds it, the more hee reigneth in it, the richer hee adornes it. O my Lord God, that thou wouldst come and dwell in my heart as the owner of it, and reigne in my heart as the King of it: I should not then envie the Palaces of Princes, nor the Kingdomes of the earth: seeing I should have within my selfe a Palace and a Kingdome, not onely to equall, but farre to exceede them.

But what kinde of Kings will this Kingdome make us? Is it, as one saith: *Rex est qui metuit nihil?* and indeed there is not such a King to be found amongst all the Princes of the earth: for, how is it possible they should be without feare;

Revel. 7. 16.

Psal. 121. 6.

Revel. 7. 17.

Revel. 6. 11.

1 Cor. 6. 3.

John 4. 11.

John 16. 22.

who have a sword hanging over their heads continually, but by a thread? yet such Kings shall wee be made by the comming of this Kingdome. For, whereof should we be afraid? Of enemies? *but they shall be all subdued under our feete.* Of poverty? *But wee shall hunger and thirst no more.* Of nakednesse? *But the Sunne shall not burne us by day, nor the Moone by night.* Of sorrow? *But all teares shall be wiped away from our eyes.* Of death? *but mors ultra non dominabitur.* Yet all this will make us but negative Kings, and meere negation makes not happy: for, happinesse is a positive thing, and puts us in a reall possession of all good things. And such happinesse too shall wee have by the comming of this Kingdome: for wherein, can wee thinke, doth happinesse consist? If in dainty fare? we shall all eate and drinke with Christ, at his Fathers Table. If in fine clothes? we shall all be clothed in long white robes. If in curious Musicke? we shall heare the Quire of Angels continually singing. If in light? *Fulgebimus sicut Sol.* If in knowledge? wee shall know, as wee are knowne. If in dominion? wee shall judge the Angels. If in joy? our joy shall be full, and none shall be able to take it from us. If in glorious sights? wee shall see the blessed face of God, which is the glory of all sights, the sight of all glory. O happy Kingdome; O happy comming; O happy we to whom it shall come; that wee can never be attentive enough in praying; never earnest enough in longing, that this Kingdome may come.

But

But doth not this Petition seeme to call an eye upon the Jewes; seeing it is not the Kings, but the Kingdomes comming that is here prayed for? For, their King it was well enough knowne, was come: knowne by the Wisemens question: *Where is the King of the Jewes that was borne?* Knowne by the peoples acclamation: *Hosanna, Blessed is the King of Israel, that cometh in the Name of the Lord.* Knowne by Pilates superscription: *Iesus Nazarennus Rex Iudeorum*: Thus their King they saw, but his Kingdome they saw not: For, how could they see that which was spirituall with carnall eyes? neither indeed, can they ever come to see this Kingdome, unlesse this Kingdome come and visit them first. And is not this then a fit Petition for them also? And if wee give way to this fancie of exposition; it will not goe much astray from the former: seeing the comming of this Kingdome to the Jewes, is the immediate Forerunner of the comming of this King, to us that are Christians.

But it is time now to leave being Jewes: and to pray for the comming not onely of the Kingdome, but of the King himselve; that seeing in attire of humanity they knew him not, and in state of submission, they honoured him not: hee would now come at length, in the brightnesse of his Deity; and in the greatnesse of his Sovereignty: that the eyes which scorned his humility, may be dazeled at his glory: and that they which refused the heaven of his mercy,

Mat. 2. 2.

Iohn 12. 13.

Revel. 6. 11.

Revel. 5. 4.

Rom. 5. 5.

may suffer shipwracke on the rocke of his justice. And to this end wee doe all of us set our hands and hearts to that supplication of thy Saints; who groaning under the burthien of their long deferred hope, doe continually with sighes present thee this Petition: *Come Lord Iesus, come quickly.* And if, O God, thou hast Come behind to reape, which is not yet sowne: and stubble behind to burne, which is not yet sprung: though with patience we will waite the season of thy pleasure, yet with prayer wee will importune the hastening of thy Harvest: and though wee be not worthy to open the Seales: yet wee cannot chuse but be tempering with the waxe, that wee long for no others comming but thine owne; and reckon nothing long a comming but thy Kingdome.

It is proper to this Petition; that where all the other have their present dispatches, and are put in possession of their sutes, this onely lives in expectation; and is put off with a dilatory answer, for God knowes how long: yet is as well pleased with this expectation, as the others are with their present possessions: and therefore may justly be called, the Petition of hope; but hope that makes not ashamed: seeing it consists not in the uncertaintie of the matter, but onely of the time.

Next to the Saints in Heaven, are placed the Saints on earth: for, when it is said, *Thy Will be done in earth, as it is in Heaven:* is it not plainly the

the prayer of the faithfull living? seeing Christ himselfe, while hee lived on Earth; made use of this Petition, for our example: *Father, if it be possible let this Cup passe from mee, yet not as I will; but as thou wilt.*

But may not this Petition be thought superfluous; to pray for that which is, and will be done, whether wee pray for it or no? For, *God doth whatsoever hee will both in Heaven and in earth*; and who hath resisted his Will? But wee must consider, that we pray not for God, but to God for our selves; that having undone our selves by doing our owne will; wee may be repaired, by doing of his Will; and not of his Will absolute; but of his Will in relation: Not when he commands, as when hee said; *Let there be light*; but when hee gives Commandements; as when hee said, *Thou shalt love the Lord thy God with all thy heart*: Wee therefore pray that this Will of his may be done of us; by our obedient and cheerefull acting it; and done in us, by our patient and thankfull suffering it; that concerning the first: wee may doe, as the Captaines said to *Jeremie*: *Whether it be good or evill, we will obey the voyce of the Lord*; and concerning the latter, wee may say as *Eli* said: *It is the Lord, let him doe to mee as seemeth good in his eyes.*

But if we understand it so: Doe we not then free the Petition, from being superfluous; and charge it, with being impossible? For if we understand it, of doing his Will actively: how is it possible for Earth to doe it, so well as Heaven?

and

Psal. 135. 6.

Esa. 14. 24.

& 46. 10.

Ier. 42. 6.

and if of doing it passively : how is that done in Heaven at all ? and if wee can find an answer for this ; shall wee not perhaps free it from being impossible ; by making it, to be either sleight, or improvident ? for if wee understand it ; of doing his will, actively ; what great matter is it, for Earth to compare with Heaven ; seeing all impiety began first in Heaven ? And if of doing his Will passively : what doe we then with this Petition ; but call for justice to be done in Earth upon our selves : as it was done in Heaven, upon the Angels ? But, O my soule, consider ; we say not, *Thy Will be done in Earth as it was*, but *as it is in Heaven* : for, it is true, there was once an Apostasie in Heaven ; but it was but once : They which exalted themselves were cast downe, never to rise ; and the rest have continued in their uprightnesse, never to fall : for Christ hath merited, as for us, to be purged from our sinnes ; so for them, to be established in their holinesse : and what he is to us, in restoring ; hee is to them in confirming.

But shall wee make God so peremptory a Prince, as that his Will must stand for a Law ? Doe we well to attribute that stile to God, which wee would scarce attribute to a just Prince ? *Sic volo, sic iubeo, stat pro ratione voluntas* ? Indeed, where the Will may be separated from Reason : this objection may be reasonable, but not with God : of whose Will, it cannot be so truly said, that it is ruled by Reason ; as that it is the very rule of Reason : nothing being other-
wise

wife reasonable, but as it is conformable to his Will: and therefore he gave reason to man, that hee might be capable to doe his Will: which because hee hath not given to Beasts, they are not: all other things they can doe as well, if not better than men: They can make them Nests and houses; and are better builders: They can hoord up and provide before hand: and are better husbands: They can prevent and circumvent; and are better politicians: They can extract the spirits of vegetables; and are better Alchymists: Onely doe the Will of God they cannot: and therefore how much a man applies himselfe to doe the Will of God; so much may hee be said a reasonable Creature: but if once hee leave to doe that; hee is presently compared *to the beasts that perish*: and yet he is favoured in the comparison too: for, all things considered, man is certainly farre the more unreasonable: as appears by Gods owne complaint: *The Oxe knowes his Owner, and the Ass his Masters crib; but Israel hath not knowne; my people hath no understanding.* And, though of the Will of God wee doe not alwaies know the reason; yet we alwaies know there is a reason in it: unlesse perhaps wee shall speake more properly, that not reason is the Rule of Gods Will; but either his Will is Rule to it selfe; as hee saith; *I will have mercy on whom I will have mercy*: or at least, some superiour Facultie farre above the capacity of our reason: of which it is said; *Who hath knowne the minde of God; or who hath bene his Counsellour?* We

Psal. 49. 20.
& 73. 22.

Esa. 1. 3.

are not therefore to stand upon termes with God; and to examine or censure his Will, by any rule of our reason: (which if *Abraham* had done, hee had never beene the Father of the faithfull) but to make an absolute submission; and humbly to say: *Thy Will be done in earth, as it is in Heaven.*

Esa. 1. 13.

Mal. 3. 6.

But how can wee be sure at any time of doing the Will of God; seeing God seemes oftentimes variable in his Will; and continues not alwaies in one minde? for was it not Gods Will, that the Israelites should offer him sacrifices? yet hee tells them a while after: *they are an abomination to him.* Was it not Gods Will, that *Balaam* should goe to *Balak*? yet when *Balaam* saddled his Asse, and went; God sent his Angel to stop his Asse in the way: and hindred his going. Was it not Gods Will that *Moses* should number the people? yet when *David* numbred the people, God smote him with a heaue punishment. And how then is it possible to doe his Will, that is so variable; and so often changeth? O my soule; take heed: for in none of these, nor ever in any, is there any changeableness in God at all; all the change is in our selves. For God indeed appointed sacrifices to the Jewes that were but ceremonies, but he intended also the substance with them; when they therefore offered not the sacrifices, that were substantiall; had not God just cause to refuse their sacrifices that were onely ceremoniall? God indeed commanded *Balaam* to goe to *Balak*; but when *Balaam* went with intent to curse Israel, whom God intended hee should blesse, had not God

God just cause to hinder his journey? God indeed commanded *Moses* to number the people; that notice might be taken of their great deliverance; but when *David* numbred them to ground a confidence upon them; had not God just cause, though not to punish his right numbering, yet to punish his wrong confidence? For, to doe the Will of God, consists not so much in the act, as in the end of doing it: otherwise wee should be like *Iehu*; who did the Will of God indeed, in destroying the house of *Ahab*: but hee had his owne ends in it, to establish the Kingdome to himselfe. Wee must not therefore thinke of doing Gods Will, as Politicians; mingling our owne ends with Gods Will; but wee must doe it as Angells, simply and purely: wee must doe it, onely that wee may doe it; so doe his Will, that we may doe the intent of his Will: and thus, if we doe the Will of God, we shall finde him alwaies one and the same; and no variablenesse in him at all, nor shadow of change.

We make a Petition here, that Gods will may be done; but should wee not have made a Petition; first, that it might be knowne? as *David* prayed; *That thy way may be knowne upon earth*: for untill we know it, how can we doe it? and how doe wee now know it, seeing it seemes to many to be yet *sub Iudice*: and so great controversie and division about it; as if the descending of the Holy Ghost in fiery and cloven tongues, had beene of purpose to foreshew the fiery division,

Psalm. 67. 2.
Col. 3. 9.

Psal. 69. 9.

that should after follow in the tongues of the Church. But should wee not consider that all Gods Law is fulfilled in our love, and while in doubtfull controversies wee contend what his Will is; of this wee be sure, that his will is not wee should contend. And doe we not finde it true, that *Nimium Altercando veritas amittitur*; the very heate of disputation, makes our judgments, as it were, to warpe: that though David said well; *The zeale of Gods House had eaten him up*: yet wee cannot say well, the zeale of Gods cause hath eaten up our understanding.

Psal. 119. 105.

But let it be granted, that wee are satisfied, concerning the knowledge of his Will; seeing we have an Oracle for it, Gods Word is a Lanthorne to our feet, and a light to our path: yet what reason have we to pray, that it may be done in earth, as it is in heaven? For, what doe wee know how it is done in heaven? and so wee pray, we know not for what. But doe wee not know, that there are none in heaven, but Saints and Angels; who are all ministring spirits: and being spirits, must needes serve God in spirit: and Christ fetcheth this argument higher, that *God himselfe is a Spirit, and they that worship him must worship him in spirit and truth*. If then we worship God in spirit and truth, wee doe his Will in earth as it is in heaven.

Iohn 4. 24.

Psal. 119. 66.

It is not enough to believe Gods Will; as David said, I have believed thy Commandements, *For the devils believe and tremble*. Nor to remember

ber his Will : as hee also said, *I will never forget thy Precepts* : for such was hee, of whom God complaines ; *what hast thou to doe to declare mine Ordinances, seeing thou hatest to be reformed?* Nor to approve his Will, as *David* also said, *All thy Commandements are true, and I know, O God, that thy Iudgements are right* : for, this the Israelites did to *Moses*, when they received the Law : *All that the Lord hath commanded wee will doe*, but yet did it not. Nor to love his Will, as he also said : *O how I doe love thy Law* : for, *Peter* was not without love to Christ, even then when hee denied him. All these are good steps, but they goe not farre enough : they are but as to looke our face in a Glasse, and so be gone. There is no good to be done with God, without doing good : and therefore *David* after these, useth alwaies to adde : *It is my meditation continually ; and I have refrained my feete from every euill way, that I might keepe thy Word* : and if the nature of our earthen vessels be such, that it will not keepe this water of life untainted, and in the native purenesse ; yet it shall be accepted of God ; if wee goe forward, and can truly say with *David* ; *I have applied my heart to fulfill thy Statutes alwaies, even unto the end : and I desire to doe thy Will, O God*. For if unfainedly and seriously wee apply our hearts to fulfill his Lawes, and desire to doe his Will, and doe it to our power, this very applying shall be counted a fulfilling ; this desire shall be reckoned for a deed ; and then ; wee shall doe his Will in earth as it is in heauen.

Psal. 116.

Exod. 19. 8.

Psal. 119. 112.

But whether doe wee make this Petition, in behalfe of the Will of God, to have that enlarged; or in behalfe of the earth to have that exalted? for it seemes appliable to both senses. But alas, what enlargement would it be to the Will of God, which is now already done in heaven; to have it also to be done in earth? For what is it to adde earth to heaven; but to adde, as it were, a drop to the Sea? but it is a great exaltation to the earth; to have the Will of God done in it, as it is in heaven: seeing to have power to doe the Will of God is the largest franchise that can be granted of God; and if it might be fully enjoyed, would make the earth an equall match with heaven. But though it be now prayed for: yet it cannot be expected, till the time come of which *S^t. Peter* speakes: *Wee expect a new heaven, and a new earth, wherein dwelleth righteousness*: for then heaven and earth shall be even matches: and it will be a new world; and newes indeede; to have righteousness dwell here, where dwelleth nothing now but crueltie and oppression. For alas, poore earth, Thou art condemned for man, to thornes and thistles; and in revenge thereof, thou bringest forth men, full of thistles and thornes: that as thou scratchest and tearest them, so they scratch and teare one another: and there will be no help for this, till the time come, that the Creature also shall be delivered from the bondage of corruption, into the glorious liberty of the Sonnes of God: and then will
be

2 Pet. 3. 13.

Psal. 14. 3, 4.

Esa. 1. 23.

Micah. 7. 4.

Rom. 8. 21,

be the full accomplishment of this Petition.

By this Petition, wee know that Gods Will is done in heaven : and here wee pray, it may be done in earth : but seeing the Petition is chiefly referred to the honour of God ; why doe wee not pray, it may be done in hell ? seeing hell is a large and spacious place : as it is said, *Tophet is made deepe and large* : for by leaving this out, wee leave out a spacious circuit, where his Will may be done ; and so abridge him in the extent of his command. But is it not that wee therefore pray not, his Will may be done in hell ; because indeed there are no doers there, but all, sufferers ; they are all there in bonds, and bound from action : and if wee should understand it of doing his Will passively ; by suffering patiently ; that cannot be done there neither : seeing impatience is either one of their Torments : or one of their tormenters. Wee justly therefore name not that place in our prayer : because there are no persons in it that are capable of our prayer. And yet God hath a Will that is done even there, enough for his honour : *Voluntas Benefacti* : Not that hee is pleased with the damned : but that hee is pleased with their damnation. But wee meddle not with this will : and therefore meddle not with this place, where there is no other will done.

Wee learne by this Petition, what it is wee must doe, when wee come to Heaven ; and doth not this make men carelesse, whether ever they come there, or no ? for, seeing the Will of
God

Esa. 30. 33.

Cant. I. 10.

Cant. 4. 13.

God is so unpleasing a thing to doe here; how can they thinke it will be any better: or beere a whit mended, to doe it there? and therefore, if there be nothing gotten, by going to Heaven; but doing of Gods will: they thinke themselves better as they are: and would be glad to tarry here still: where they may doe their owne wills. But O my soule: is not this to be starke dead in sinne? For, if there were any sence of life; or any life of sence remaining in us; we could not choose but see the beauty, and tast the sweetnesse, and smell the Odour, of doing Gods Will. Sweeter, saith *David*, than the hony, or the hony combe. More beautifull, saith *Salomon*, than the rowes of Iewells: or than chaines of Gold. More fragrant, saith hee also; than an Orchard of Pomgranats; or than Myrrhe and Aloes with all the spices. O thou eternall Light, and Life of all things: so enlighten the eyes, and quicken the senses of my soule and body: that I may both see the Beauty; and Taste the sweetnesse of doing thy VVill: I shall not then need any greater motives of longing to be in heaven: than that I may be as able, as willing: (who now am scarce willing but altogether unable) to doe thy Will.

But why doe we pray that Gods VVill may be done in Earth; which is done in Earth already: and that by Creatures, which one would thinke, were never able to doe it? Hee hath set bounds to the Sea, which it must not passe, and the Sea, as raging as it is, and provoked by all the Rivers of the Earth, that come running into
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it, as it were for the nonce; to make it passe his bounds; yet keepes it selfe precisely within the limits. He hath appointed the earth to stand still, and not to move; and the earth though but hanging in the Ayre, and nothing at all to hang upon; yet offers not so much as once to stirre. He hath charged the Trees, to bring forth fruit: and the Trees, though even killed with cold of Winter, and threatened with tempests of the spring; yet take heart to come forth; and seeme to rejoyce, they can doe as they are bidden. The very Beasts, though never so wild and savage, yet observe the properties of their kinde; and none of them encroach upon the qualities of another. And why all this, but onely to doe the Will of God? And that, which may seeme more strange; the Flowers come out of the durty earth; and yet how neate, and cleane? Out of the unflavoury earth; and yet how fresh and fragrant? Out of the sowre earth; and yet how mellifluous and sweet? Out of the dusky earth: and yet how Orient and Vermilian? Out of the unshapen earth; and yet in what daintie shapes? in what curious formes? in what enammellings and Dyapers of beauty? as if the earth would shew, that for all her being cursed; shee had somethings yet of Paradise left: and why all this, but onely to doe the Will of God? And why then should there be complaining, as though the Will

of God, were not done in earth? O wretched man: It is onely thy selfe that is out of tune in this harmony: Man that should be best, is of all the worst: that should be cleaneſt, is of all the fouleſt: that should be moſt beautifull, is of all the moſt deformed: moſt full of graces, yet moſt voyde of grace: of moſt understanding to direct his will, yet of leaſt will to follow the direction of understanding: Man, endued with celeſtiall qualities: yet leaves them all, to encroach upon the qualities of every beaſt: upon the obſcenity of ſwine in drunkenneſſe: upon the greedineſſe of Cormorants, in covetouſneſſe: upon the craftineſſe of Foxes in fraud: upon the cruelty of Tygers, in malice: as if he would ſtrive to exceede his firſt parents in tranſgreſſing: and try whether God had any greater puniſhment left, then caſting out of Paradife, that if Chriſt would have ſerved us in our kind, and as wee deſerve: hee needed not have gone for patternſto Heaven, he might have found patternſ good enough for us amongſt the meanest creatures of the earth; and as hee told the Phariſees, the Queene of the South, ſhould riſe up againſt them in Iudgement; ſo hee might have told us, the Flowers, the Trees, the Beaſts, ſhall all riſe up in Iudgement againſt Man: that we had more neede to ſay: *O that my head were waters; and mine eyes a fountaine of teares,*

teares, that I might weepe day and night: then after Trees & Beasts have done Gods Will; to come after them all, with but onely saying; *Thy Will be done in Earth, as it is in Heaven.*

But how doe these Petitions hang together? or how is not this directly contrary to that which went before? For, there we desire a Kingdome, that wee may doe what wee list: and here we desire subjection, and to be at anothers command. Yet here is no contrariety: for there, wee desire to raigne over our owne wills: and here wee desire to be subject to his will: and this subjection, is our true reigning; this service, our perfect freedome. Or is it not rather a straighter Obligation? For by the comming of his Kingdome, wee may be thought, onely subjects at large; but by submitting our selves to his Will: we are servants by vow: that seemes to referre to Gods promise to the Israelites: *Thou shalt be to mee a Kingdome of Priests and an holy Nation:* this seemes to referre to the peoples answer to God; *All that the Lord hath spoken wee will doe.* And so there is no contrariety betweene the Petitions: but the latter is a consecratory to the former.

Exod. 19. 6.

But is it not rather, that wee overshoot our selves; and make it here a sure to be made bond-slaves? for what is it but slavery when wee can never have our wills, but must live alwaies subject to the will of another?

ther? especially, where there is so great an antipathy, as betweene Gods Will and ours? But O my soule, consider how wretched a thing thine owne will is! how blessed a thing the Will of God is! and be not here a Dogmatist; but an Emphyricke rather: harken not to thy reason, which oftentimes is but a Parasite to thy sense; but looke upon experience, which rightly discerned; will make thee alwaies to discerne the right. Hath not misery alwaies followed the doing of our owne will? happinesse alwaies the doing of Gods Will? Our first Parents left Gods Will, to doe their owne will, in eating the forbidden fruit; and what fruit followed, but the utter undoing of themselves, and all their followers? *Cain* left Gods Will, to doe his owne will; in killing his brother: and what became of him? but that hee became a vagabond: lived like a Beast: and came at last to be killed for a Beast? *Saul* left Gods Will to doe his owne will, in sparing *Agag*, and the fat of the sheepe; and what was the issue: but the utter destruction of himselfe, and all his issue? But looke now upon those who have gone the other way; and see how they have proved: *Abraham* left his owne will to doe Gods Will, in offering to sacrifice his onely sonne: and was it not his making: and made him the Father of the faithfull? *Ioseph* left his owne will to doe Gods Will; in not embracing the embraces of his Mistresse: and

was

was it not his making; and made all *Egypt* embrace him for their Master? *David* left his owne will to doe Gods Will; in bowing his knee to God against the decree of the King of *Persia*: and was it not his making, and made all *Persia* bow their knees to him? O wretch that I am! I now see how unhappy I am, that I have a will; yet cannot but thinke my selfe happy, for having a will: For, if I had not a will, I could not love God; and having a will, I cannot love him as I should: for my will is divided, and cannot love him intirely: my will is corrupt, and cannot love him sincerely: my will is wavering, and cannot love him constantly: for I am not Master of my will, nor ever shall be, nor ever can be; unlesse thy Will, O God, come, and helpe mee to master it: That it is not the making the Petition, that makes us to be bondslaves; but it is our being bondslaves that makes us make the Petition; as having no other way to recover our freedome, but only the vertue of this Petition; *Thy Will be done in Earth, as it is in Heaven.*

To doe the Will of God, as it is done in Heaven; is not onely to doe it fully for the matter; but with delight for the manner: and therefore *David* describing a godly man, is not contented to say onely; *That hee walked not in the counsell of the ungodly*: but he addeth, *And his delight is in the Law of the Lord*. For without this delight there is no doing it like

the Angells; who are therefore perhaps said continually to be singing. And to quicken us the more to this Angelicall perfection; wee may consider, that the delight that is taken in God, and in the doing of his Will, doth infinitely exceed the delight of all other objects. Godlinesse is the perfecting of the soule; and seeing every thing delights most in it's owne perfection, it must needs be, that the chiefe delight of the soule, is godlinesse. And therefore, where the minde is not sensible of this delight, it shewes plainly, that the soule is degenerated into a grosse corruption, and stupidity. For if we did but see a glimpse of this in the native purenesse: it would plainly make appeare, all worldly lustres to be but staines; all earthly pleasures to be very paines. O Lord God, let it be the pleasure of thy Will; that I may take pleasure in doing thy Will; for unlesse it be thy pleasure, it can never be my will: for, though we may be good followers, yet we are no good beginners: and therefore though it please thee to say, *Turne unto me, and I will turne unto you;* as though we should begin first; yet we are faine to retorne it backe, and say: *Turne us, O Lord, and we shall be turned;* for, we, God knowes, are too unweldy, to turne us of our selves; *It must be done by strong hand, and none hath strength enough to do it; but thou, O God, who art the God of strength.* And if we would strive as much with the Angels for holinesse; as wee doe with men, for place and dignity:

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Ierm. 10. 23.
& 24. 7.

Ierem 3. 7.

Ierem 3. 20.
Lam. 5. 21.

Esa. 40. 10.

we should find God as ready to take our parts as he was to take our nature; and by such a helpe of such a helper, we should be able to make good our saying, *Thy Will be done in earth, as it is in Heaven.*

We may know what it is to doe Gods Will in earth, as it is in heaven: by the which *S^t. Iohn* tels of the foure and twenty Elders, *That they cast downe their Crownes before the Throne of God, saying; Thou art worthy, O God, to receive glory, and honour, and power:* for so wee must doe by our wills, which are indeede our Crownes: cast them downe, and resigne them up to God: but cast them downe, not cast them away: resigne them, but yet retaine them: for without wills of our owne, we can never doe Gods Will: unwilling service is never acceptable: as *S^t. Paul* saith, *If I doe it willingly, I have a reward:* and thus, if wee can have wills of our owne, and yet not doe our owne wills, if wee can willingly renounce our owne wils, and take Gods Will in their roome, and make it our owne will: wee shall then doe with our wills, as the Elders did with their Crownes: and then wee shall doe Gods Will, as it is done in heaven.

It is a hard matter oftentimes for flesh and blood, to say this Petition: For, could our first parents well say it, when they were cast out of Paradise? Nay, did the Apostles (who were something more then flesh and blood) well say it, when Christ told them
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Revel. 4. 10.

1 Cor. 9. 17.

John 16. 17.

of his departure from them ? yet see the weakenesse of our judgements : the darkeness of our understandings : This casting out of Paradise, was through Gods grace, an occasion of attaining to a farre better Paradise: for if they had tarried there still, the Son of God had never come into the world: this departing of Christ from them was a meanes of his comming neerer to them : for if he had not departed, the holy Ghost had not come. And thus, the two greatest seeming crosses that possible could be, proved the two greatest real blessings that could be possible. And what account then can be made of these petty crosses, or of these petty blessings, which happen daily to us in this world ? Surely in prosperities, wee may well moderate our selves with this feare; that they doe but prepare a way for us to greater crosses : and in adversities, wee may well comfort our selves with this hope ; that they do but prepare a way for us, to greater blessings. Let us therefore endeavour alwaies, and do our best, that the best may happen ; but let us alwaies thinke that best whatsoever happens : so we shall neither clip the wings of hope, for the future ; and wee shall give patience a firme ground to stand upon for the present ; and let us remember, that as it hath beene said of old : *Perissemus nisi Perissemus* : so it hath been observed of old, *Tolluntur in altum, ut lapsu graviore ruant* : that if we give experience leave to speake the truth : Shee will

linke drawne on, drawes on another: so our spirits, being guided by thy grace, may be guides to our flesh: and that our flesh, as living by thee, may live to thee: knowing, that though the way of thy Will may be troublesome in the going; yet the journey shall be comfortable in the ending: and though it bee the secret of thy Will, that in doing it we shall meete with many crosses; yet it is the purpose of thy Will, that by doing it wee shall purchase many joyes; and therefore can have no cause to make us afraid to say: *Thy Will bee done in earth as it is in heaven.*

But is it not too great a boldnesse in this Petition; that where all the other make suite for great, yet possible things; this onely makes a suite which is impossible? for how can earth bring forth as good fruit as heaven? how can men performe as perfect duties as the Angels? Indeed not in equality, but in similitude: Not to doe as well as they; but to doe our best, as well as they: Not that our Vessels can bee as bright as theirs, but be as cleane; and not hold as much, but be as full. And even this cleannesse; and even this fulnesse not of our selves: For what cleannesse can there bee in dirt? or what fulnesse in vessels that are full of holes? and such we are all of us, not onely *ex humo*, but *ex limo*, and *Pleni rimarum*; quenching the spirit as fast as it is kindled; all our cleannesse is in him: to whom wee say, *Purge me with Hyssop, and I shall bee cleane*: all our fulnesse from him: of

John 16. 17.

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whom it is said; *Of his fulnesse we have all received.* Hee onely that hath set us the taske can give us the power : and by him wee may attaine to that of S^r. Paul ; *I can doe all things in him that comforteth me :* for by the comfort of this Comforter, it may bee possible to make the petition possible ; *Thy Will be done in earth, as it is in heaven.*

Math. 5. 48.

But if it be onely in similitude; why doe wee pray onely to be like the Angels : and pray not rather, to be like God himselve ? as Christ would have us : *Be ye holy, as your heavenly Father is holy : Be ye perfect as he is perfect :* for now wee make a prayer that comes short of Christs precept. Is it not that the perfectest patternes that can bee, are in both places propounded to us ? and therefore here, where it is matter of obedience ; the Angels are our patternes : of whom David saith, *Praise the Lord all ye his Angels ; that doe his Commandement, in obeying the voyce of his Word :* but this patterne, God cannot be, seeing obedience cannot bee, where there is no superiour : but where it is matter of holinesse or perfection ; there God must be our patterne : and therefore we justly forbear to speake of Angels ; where we have a patterne to speake of in God himselve. O Lord God, if I cannot be like thee in holinesse : yet let me be like the Angels in obedience : and if I can attaine to neither, let me at least aspire to both ; and what I want in power, and performance : make mee to supply with vowes and prayer.

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The time was when Angels might have envied man for his happinesse : but now man hath just cause, (if any cause can bee just) to envy Angels for their happinesse : for what happinesse can be greater than to be made patternes of holinesse : and that by God, to the Image of God ? by the Sonne of God, to the Sonnes of God ? But, O blessed Spirits, wee envy you not, but admire you rather : for, why should wee envy you for continuing holly ; who pity us for not continuing ? and not onely pity us, but doe your best to relieve us ? And how can wee choose but admire you for patternes ; who so farre exceed the proportion of patternes ? Patternes are but examples, but you are also Assistants : Patternes doe but lie before us, but you pitch your Tents round about us : Patternes doe but light us to the likenesse, but you delight, to have us be like you. And how then can wee envy you for being our betters : who envy not us, to become your equals ? O blessed Spirits, wee envy you not, but admire you rather, and willingly, not onely accept you for our patternes : but under Christ, acknowledge you for our Guardians.

And here now seemes a fit place to sit downe and wonder, at the unspeakeable love and bounty of God, exprest towards us in these three petitions : For by the first, wee are assured of eternity : by the second, of a Kingdome : by the third, to bee like the
Angels.

Mal. 3. 14.

Esay 61. 3.

Angels : or it wee like it better to say ; By the first, we are informed what we shall bee, as Angels. By the second, what wee shall have, A Kingdome. By the third, what wee shall doe ; The Will of God. These are blessings worthy to come from a heavenly Father ; these are rewards, which worthily become a bountifull Master. And now, let the Swine (flesh and blood) goe murmur against God, that he is a hard Father ; and a bad master : and that there is no profit in serving him ; because hee gives them not the mire of the world to wallow in ; as though hee had no other way to expresse his favours, but by cloddes of earth : but doe thou, O my soule, meditate upon these petitions ; and in them, upon these blessings ; and in these, upon the infinite love and bounty of God : and thinke how happy thou art to have such a Father : how much thou art bound to love such a Master : and thinke not much to love him with thy whole heart : seeing hee hath blessings to bestow upon thee which cannot enter into thy heart : thinke not much to submit thy selfe wholly to his Will ; seeing his Will is, to give thee beauty for ashes : the Oyle of gladnesse for mourning : that wee shall ever finde it a most happy thing for us to say, *Thy Will bee done in earth, as it is in heaven.*

It is proper to this petition : that where the other seeme to waite at Gods Throne ; this onely waites at his footestoole : and where the other,

will tell us, There is not a weaker threatner, nor a stronger flatterer than fortune is : and therefore, we can never have any just cause to hinder us from saying : *Thy will be done in earth, as it is in heaven.*

It is a fearefull thing to make this a petition to God ; if we doe not withall, make it a rule to our selves, that all the actions of our life, may be squared by it. And therefore , O my soule ; if matter of profit, be offered to thee ; lay it to this Rule ; whether it bee according to the Will of God, or no : for if it be not, what great advantage soever it make shew of, account it but losse. If matter of honour be offered unto thee : Lay it to this Rule, whether it be according to the Will of God, or no : for if it be not, what great advancement soever it pretend, account it but shame. If matter of pleasure be offered unto thee : Lay it to this Rule, whether it be according to the Will of God or no : for if it be not ; what pleasing suggestion soever it hath, account it but misery. It was conceived by *Ahab* ; that it would bee for his profit, to buy *Naboths* Vineyard ; but when he would not lay it to this rule ; he paid for his purchase, with his blood to Dogges. It was pretended to *Pharaoh* ; that it would be for his honour, to pursue the Israelites : but when hee would not lay it to this rule : hee perished himselfe, and all his host, in the red Sea. It was suggested to *Salomon*, that it would be for his pleasure, to entertaine the love of strange women ; but when hee would not lay it to this rule : God laid it to

his charge, both rayſing up adverſaries againſt himſelfe, and renting the Kingdome from his Sonne to his ſervant. Wee muſt firſt therefore endeavour to make it a rule to our ſelves: and then we may ſafely make it a petition to God; otherwiſe, if we ſay to God, *Thy Will be done*, and intend not to doe it; wee ſhall but turne the petition from active into paſſive: Gods VVill into his anger: and draw it downe to bee done upon us in earth; as it was done in heaven upon the Angels.

Many can ſay this petition devoutly enough, ſo long as they underſtand it not: but when they are told how Chriſt ſaid it, *Not my will, but thy Will*: and thereby come to know, that to pray for doing of Gods Will, is to pray againſt doing their owne wills; againſt their unlawfull luſts; againſt their covetous deſires; againſt their ambitious deſignes; againſt their malicious practices, and ſuch like: then it ſtrikes cold to their hearts; their tongues cleave to the rooſe of their mouthes: and they could wiſh the petition might never be made. But he that underſtands it, and yet ſtands to it; he that ſpeakes it more from his heart than with his tongue; he that is reſolv'd to ſay it, becauſe hee ſaith, as hee is reſolv'd: this man makes it a prayer for himſelfe, and an Hallelujah to God; and ſhall reape the fruit of both in the due time: to the other, it proves but as the ſacrifice of fooles: and if it make a noyſe, it is but as the tinkling of a Cimbale: a Muſicke, at which God ſtoppes his

his Eares, onely the Divell makes himselfe merry.

But doe we not by saying this petition, seeme to forget both God, and our selves? For, is not God most just? are wee not most sinfull? and what can bee the Will of a just God to heynous sinners, but wrath and indignation? and will wee pray that the Viols of Gods wrath may be poured downe upon us? It is true: wee come afterwards and say, *Forgive us our trespasses*: if this had beene sayd first; and wee had first obtained a pardon of our sinnes; we might then with some confidence have said, *Thy will be done*; but whilst wee are in our sinnes; and not so much as a pardon asked; to come now with this petition, and to put our selves boldly upon Gods Iustice; what can it seeme to argue, but great precipitation and inconsiderate rashnesse? But is it not, that this petition is also one of our Hallelujahs to God: and a petition made by way of Hallelujah, seemes of all other the most effectuall? although what need wee goe so high, seeing wee have familiar reason enough beside? For, what danger can there be in saying, *Thy Will be done*: having said before, *Our Father which art in Heaven*? for we come not now as strangers to a Iudge; but as children to a father: and that which is more, to a mercifull father; and that which is most of all, to a most mercifull father: and which is more than that most, to a mercifull father, who is Father of all mercy, and of mercy to all: and yet

Wisd. 25.

Iam. 1. 18.

this is not all: for may we not observe, that wee pray indeed, that Gods Will may bee done in earth; but how? *as it is in heaven.* And how is it done in heaven, but in bounty and in mercy? for, even the heavens, and even the Angels themselves, have need of Gods mercy; as it is said, *His mercy is over all his workes.* And upon this Foundation of Gods mercy, wee may build our assurance, that Gods will is not then done, when his creatures are undone; but that, as it was his pleasure at first to make us: so it is his pleasure still to preserve us: and as from his everlasting Will, wee all have our life, so by his Will, we should all have everlasting life. When as yet wee were not; his Will was we should be: Now that we are, his Will is we should bee holy. And if any man sinne, his Will is he should repent: and if a man repent, his Will is, hee should bee saved. Let this Will, O Lord, bee as thy last Will; which yet can come but as streames from the Fountaine of thy first Will: for, as it was meere-ly thy Will, that at first made thee to make us; so it is meere-ly thy Will, that must make us to bee holy; that must make us to repent, that must make us to bee saved. These wills in God, are as the chaine of his mercy; whereof every linke is fastned to one another; and all of them firmly fastned upon us, unlesse by the violence of our sinnes, and the sinfulness of our wills, we doe wilfully breake them. O God, so frame our wills, that they may bee fit linkes to be fastned to this chaine of thy will; that as one linke

Give us this day, &c.

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other, sing onely the high note, *Glory be to God on high*: this seemes to adde a Base: saying, *In Earth as it is in Heaven*. And it may justly be called the Petition of obedience: seeing, all the other have their ends in injoying; this onely hath no end but in obeying.

Next to these, as I may say, of the higher House; come in the commons: and first, takes place a generality; as it were a corporation: for when it is said; *Give us this day, our daily bread*: is it not plainely the prayer of all living creatures? whether living the life reasonable: or the life sensitive: or even the life onely vegetative? For of unreasonable creatures, it is said: *The Lyons seeke their meate at God, and the young Ravens call upon him, and hee feedeth them*. And of vegetables, it is manifest, that though the Corne give bread to us; yet God gives bread to the Corne, by his dewes from heaven. And even the Angels, though they have nobodies, yet they have their bread too: of which it is said, *Man didicate the bread of Angells*: and of all together, it is said: *All things looke up to thee, and thou givest them meate in due season; thou openest thy hand, and fillest with thy blessing every living creature*. But as these severall kinds of creatures may be conceived to have their severall waies in making use of this Petition: so man, as the summary of them all, partakes with all of them in all the waies of using it. Hee partakes in using it, with the vegetables, by indigence of Nature: Hee

Psal. 104. 21.
Psal. 147. 9.

Psal. 61. 9.
Hos. 12. 22.

Psal. 78. 25.
Psal. 145. 15.

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partakes in using it, with the beasts; by appetite of sense : He partakes in using it, with the Angels; by acknowledgement of the Authour, and thanksgiving for their preservation; as may be thought included in their Allelujah. In the two former, it is the prayer of nature : In the latter, of grace : which therefore ought chiefly to be intended, lest seeking onely to feede our bodies, God send leanneesse into our soules.

This Petition of asking bread, is placed here in the midst of these Petitions; not as some carnall man would thinke, to serve as a baite in the midst of a journey; nor yet as some worldly man would thinke, lest if wee should speake of our trespasses first, wee might haply be denied it : but therefore it is placed here betweene Saints and sinners, to shew, that temporall blessings are distributed indifferently to them both; and that they lie as the commons of Gods generall goodnesse; not as the severalls of his speciall favour. Or may it not give us to observe; that it stands below the Petition of Saints, to shew that temporall blessings are below their consideration; and that with them, the doing of Gods Will, is before the providing for their owne necessities : but it stands above the Petition of sinners, to shew, that temporall benefits are the highest of their thoughts; and that they set them before even their very salvation.

God made the world without stuffe : and he
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could nourish man without food : but as his pleasure was, to make man of the dust of the earth : so his pleasure is, to feed man with the fruit of the earth ; that shee which was the mother, might also be the nource : and that seeing from whence we are come ; and feeling to what we are come ; we might have within our selves continuall remembrancers, to put us in minde of what wee have need to have, and of whom wee have need to aske.

Thou, O God, hast given this life to man, for a time of triall ; and thou hast placed man in this life in state of frailety ; that leaving him in distresse, thou mayst see what succour hee will seeke ; and lest it should be no fault in him, to forget thee, if hee had no use of thee ; thou hast laid a necessity upon him to make him remember thee. Thou hast enough, O Lord, to give to every one enough : and thy skill serves thee, to serve all alike ; but thy pleasure is, to weigh thy gifts unto us in uneven scales : for the revealing and triall of somse repining, and others ingratitude : and for the triall and exercise of somes patience, and others charity.

This prayer for bread ; seemes to be a Petition preferred by the stomacke ; or at least, for the stomacke. For, all other parts of the body, have, as I may say, their certaine revenues, and have all of them provision brought in continually ; onely the stomacke is a day-labourer ; and hath nothing to live on but what it can get a-broad, from day to day : and if it misse but a

day, the whole body fares the worse for it, God knowes how long after. And is not this now, a glasse of our mortality? seeing our stocke of life lies all in the hands of the stomacke: and yet the stomacke hath nothing but what it gets with the hands? Or is it not a glasse rather for our pride? seeing all the strength and beauty of our bodies, (of which wee are so proud) have yet no other maintenance, than what they receive from this one poore day-labourer, the stomack? but most of all, is it not a glasse of Gods bounty? For if wee have as good a stomacke to make the Petition, as the Petition is of purpose made for the stomacke: we may live as happily by this dally almes, as others doe with their full barnes: seeing God gives plentifully to all that aske; not onely beyond their asking, but oftentimes beyond their desiring: especially when they aske as the stomacke doth here, not for wantonnesse, but for want.

But is it not a Petition of idlenesse; to thinke to have that of God by prayer, which must be had by our owne policies, and labours? For, who ever reaped, that did not sow? who ever gathered fruit that did not plant? and what bread should *Jacob* have had, if hee had not bestird him, with his father in Law, *Laban*? It is true indeed, *Jacob* tooke care for his living; but hee had made his way to God by prayer, when hee made his prayer to God upon the way: and vowed his vow, *If God will give mee bread to eat, and raiment to put on; then shall the Lord be my God:* for

for otherwise hee might have laid his stickes in his Ewes troughtes long enough; before his Flockes should ever have had such strange increase. For, when God gives us our bread; it comes easily to us, because our labours are successfull; and leave us fresh to the enjoying: but when wee thinke to have it onely by our labour; it tires out our spirits: wee make our selves but Silke-wormes, and spinne our selves to death. When wee have bread of Gods giving; there comes a blessing with it: It is not onely *Noster*, but *Nobis*; not onely ours, but for our good: but when we have it, by sacrificing to our nets; God blowes upon it; we plant the Vineyard, and another eates the Grapes. When God gives us our bread, it turnes to good nourishment, and is a staffe of life unto us; but when it is gotten as *Gebezi* got gifts of *Naaman*: It breeds ill blood, and turnes to a leprosie.

Hab. 1. 16.

There are some that possesse their daily bread, and yet enjoy it not; of such *Salomon* speaks, *God gives them riches and honours, but gives them not power to eate thereof*; and such a one was *Nabal*. There are some that enjoy their daily bread and yet possesse it not, and such were the Apostles: as having all things, and yet possessing nothing. There are some that possesse it, and enjoy it both: of whom *Salomon* also saith; *There is nothing better for a man than to eate and drinke; and let his soule enjoy good in his labour*: and such a one was *Abraham*: and there are some that neither possesse it, nor enjoy it; and such are such as *Lazarus*.

Ecclef. 6. 1.

rus. Yet are these men, as miserable as they seeme, in better case than those that possesse it, and enjoy it not; for these have at least, the comfort of a hope; but those may have the hope; but shall never have the comfort of *Abrahams* bosome.

But why should wee use this word of Giving? for if it be our due; why should wee not aske it, by the word of Paying? and is it not our due, when we have deserved it? and have we not deserved it by the great services wee have done to God in the former Petitions? O my soule, all this is but proud flesh; there is no soundnesse at all in it: for, all which thou hast done, *The hallowing his Name: The advancing his Kingdome: The doing his Will;* All is but the tribute due unto him: and is a Prince indebted to his subject for paying him his Tribute? And such is our case with God; all wee can doe is but to pay him his Tribute: wee cannot deserve so much as a bit of bread: either wee must have it of his free gift, or not at all. Wherefore, O my soule, make much of this Word Giving; and give it not over in any wise; but account it the greatest strength of thy Title; the best Title of thy tenure, for if thou look for any thing at Gods hands, unlesse by his free gift, thou mistakest thy case cleane; and mayst stand without doores, amongst the foolish Virgins. For are there not many, that spend the day in carefulnesse, and the night in watchfulnesse, and yet thrive not? many that tire their bones with labour, and their braines with

with contriving, and yet prosper not? Many, that doe nothing else, but adde and multiply, and yet encrease not? and all because they seeke to have that by purchase which must be had by gift; and strive as it were to extort that from God by violence: which is not to be obtained but by prayer. When yee want it, aske God for it; and hee will give it: when yee have it, thanke God for it, and hee will blesse it: Such is the kindnesse of his love; and the franknesse of his bounty; that if we aske him, hee counts it a desert; and if we thanke him, hee takes it for a recompense.

This is one way, and a perfect one, for getting of bread, by praying for it; yet *salomon* telleth us of another, a more active way; which yet hath its force from this: *Cast thy bread upon the waters, and after many daies thou shalt finde it.* For, indeed, as poore men stand begging at rich mens gates; so rich men stand begging at Gods gate: and the next way to receive it, is to give it; and if they will have their need, helped; and their hunger filled: they must helpe the needy, and fill the hungry.

Eccles. I. I. I.

In this Petition, there is nothing to be scene, but bread to be put in our mouthes; yet here is a bridle to put in our mouthes withall: for, what wee ought not to pray for, wee ought not to desire; but wee are taught to pray onely for necessities: and therefore to restraine our selves from desiring superfluities. The worldly man would know, why asking riches hee continueth poore?

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and why asking honours, hee continueth base ? Know, O foole, that with asking thou speedest not, because with faith thou askest not; for faith asketh not for superfluities, but for necessities; not wherewith to satisfie the flesh, which having never so much, hath never enough; but wherewith to content the minde; which, the greater it is, with the lesse it is contented.

Many doubts may be raised by gracelesse fancies about this Petition : some may thinke it an absolute discharge from Fasting; and that wee may gather from hence, that wee need not to fast at all : For, fasting is an abstinence from meate one whole day at least : and here we aske bread for every day; and wee would never be appointed to aske it, if wee were not allowed to eate it: Some may conceive, that it is a fit prayer to be said in the morning when wee rise; but not at night when wee goe to bed: for, what should wee doe praying for bread for the day, when the day is spent? and when we have eaten as much already as wee meane to doe? Some may reckon it a prayer necessary for poore men; but superfluous for rich : for, what should they doe praying for bread for the day, who have bread before hand for many yecres? Some may suppose the Petition is but in jest : for why should they aske so course a thing as bread, who have so much provision of more curious and daintie fare? But al these, for all their provision, seeme not provided of understanding,

to know what this Petition meanes. For by saying, *Give us this day our daily bread*: they pray as well for others as for themselves: and even for themselves they have cause enough to say it; and to say it at all times, and in all estates. For, is there not a blessing to be asked before the eating, as well as a gift before the having? Is there not a blessing to be asked after the having, as well as a gift before the eating? Is it enough to have bread in our barnes, if wee have not meanes to bring it to our mouthes? Is it enough to have bread in our mouthes, if wee have not power to digest it in our bodies? Know therefore, O thou, whose barnes are full; thou hast as much need to say this Petition, as the poorest man that hath not a graine. For, there are so many things belonging to Gods giving us our bread, that the onely possessing it, is the least matter of a hundred; and unlesse Gods blessing be had withall, it is scarce worth the having. For indeed, bread and all other externall things, are of themselves, but lumpes and pieces of the first Chaos; that unlesse there proceede some words out of the mouth of God upon them; there is neither light nor life: neither strength nor comfort, either from them to us, or in them for us. For, what was the great Lord the better, that there was plenty of bread in *Samaritis*; when hee was troden to death before he came at it? What were the Israelites the better for having of Quails; when they went in at their mouthes, and came out of their nostrills?

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2 King. 7.

Deut. 11. 14.

what was the rich man the better for having more than his Barnes could hold; when a voyce came suddenly : *Stulte, hac nocte repent animam tuam?* For if the blessing of God be not in company : either, we shall not have bread; or having it, wee shall not be able to use it : or using it, we shall not be strengthened by it : or strengthened, wee shall not continue; or continuing, wee shall not be satisfied; or satisfied, wee shall not be contented. For all these degrees, and many more than these, are all contained in Gods giving us our bread. God gives us our bread, when he gives the earth strength to bring forth bread : God gives us our bread, when hee sends seasonable weather, to gather in our bread : God gives us our bread, when he grants us peace and quiet to eat our bread : God gives us our bread, when he gives us health and strength to earne our bread : and if we could reckon up all the waies of Gods giving us our bread; wee should find them to be more than the very graines of Corne of the bread wee eat. Which if men would well consider, they would rather be humbled with sense of their just defects; than be puffed up with conceit of their vaine excessse.

Esa. 55. 12.

It is a cheerefull thing to thinke of day; for then the Eyes see, the Feet walke, the stomacke feeds; and every part hath something to doe, or may doe something to delight it. But what saith the watchman of *Dumah*? *The morning commeth, and also the night; as fearefull to thinke of, as the day was cheerefull:* and therefore

as wee open our eyes to entertaine the day; so shutting our eyes is entertainment for the night. And why then doe wee not as well pray for sleepe for the night, as for bread for the day? why take wee not as much care for our eyes, as for our stomackes? Is it not, because this followes necessarily upon that? For, when God in the day gives us our daily bread; hee gives us in the night our naturall rest: but when men have bread in the day not given them of God; there when night comes, they are kept waking with cares; and the unquietnesse of their minds let not their bodies take rest. Or is it not a worse matter? that when God gives us our daily bread, hee gives us withall the light of his countenance: but where there is bread, not given of God; there men may revell it out, and runne riot for a time; but when the night comes they are left without light; and their portion is to be cast into utter darknesse. Or is it, that as bread feedes us in the day, so sleepe feedes us in the night: and then if sleepe be bread for the night; in praying for bread for the day, we pray as well for sleepe for the night; for the evening and the morning make but one day.

But what is this day, for which we aske bread? Is it the naturall day of foure and twenty houres; or is it the day of our naturall life? For, if it be that day, a little bread will serve; but if it be this day, it requires good store. But be not deceived, lesse bread may serve for this than for that: for

Psal. 127. 2.

Eccles. 5. 12.

in that day we are sure of so many houres: but in this day wee are not sure of one minute of an houre.

But why doe wee aske bread but for a day? would it not be lesse trouble to God, and more providence for our selves to aske it for a longer time? Indeed, if it could be had: but there is no having it for more than a day: our barnes may have it for a longer time, but our bodies cannot: for, as it is out of the very necessity of nature, that wee aske for bread; so it is, to the full extent of Nature, that wee aske it for a day. For, let us eate never so much; let us fill our bellies never so full to day; yet it will serve but for a day; to morrow we shall need it againe as much as wee did before, unlesse wee should thinke of praying for miracles; and to doe as *Elias* did, goe forty daies together in the strength of one meales meate: which wee have small reason to thinke of; seeing Christ denyed miracle to *Iames* and *Iohn*; as well as hee loved them; and though they asked him for it in his owne behalfe. And may it not be another sense of the word, To day; that though it be expressed onely in this Petition; yet it is to be understood also in the Petitions following? For the three former are common to us with the Saints in Heaven: but the three latter are proper onely to us; and no way communicable to any of them: the three former are without limitation of time; but these three latter are bounded with time: they must be obtained either

1 King. 19. 8.

either now or never; in this life or not hereafter: they prepare us indeed for another life; but when another life is once come: both the prayers, and the things prayed for, shall all cease: for after the day of this life, there shall be no more eating of bread, against the Millenaries: No more forgiving of trespasses, against the Origenists: No more deliverance from evill, against Purgatorians.

David prayed God to teach him to number his daies; as though they were so many, that hee could not number them without a teacher; yet they made all but threescore and ten yeeres; which a meane Arithmetician would easily cast up: We have here but a day to reckon; and yet wee shall never reckon it aright, unlesse God teach us, though wee cannot properly say to number it; yet to measure it: which is all one: for wee shall have as much benefit, by measuring our day; as *David* found by numbing his daies, and wee shall find it as hard a matter to measure our day truly; as *David* did to number his daies rightly: and as it is difficult to measure it true; so it is dangerous to measure it false: for if we take the measure too long, it may prolong our repentance; and make us surpris'd, with *subite hac nocte*: and if wee take it too short, it may shorten our providence; and make us a laughing-stocke to the Ant: we must therefore have a composition, made of these two; of Providence and Repentance: and this will be the best Elixir, to keepe our life alive; and the truest

Psal. 90. 21.

rule to measure our day : but this wee shall never be able to doe; unlesse wee pray as *David* did; that God will teach us to measure our day.

Wee may know our daies, to be very miserable; seeing wee are beholding to bread that wee live a day : and wee may know our building, to be very unstable; seeing it hath no foundation, but is faine to stand upon props: for what are food and raiment, but the props of our life? And will any man that is wise, in seeking to uphold his ruinous house; choose rather to use fine props that be weake, than course ones that be strong? Daintie fare, and costly apparell, are indeed the finer props; but course fare, and plaine clothes are the stronger: are we so unwise, to keepe so much adoe for getting the finer; and are not contented when wee have the stronger?

Is it not strange, that having but a day to live; we should make such provision for many yeeres: and yet are not sure to live out this short day neither? Ere it be long, there will come a long day; for which all the provision wee can make, will be little enough. Are we so unwise, to make so much provision for this short day: and for that long day to make so little? for, indeed, to have bread against that day will be worth the having; and if it were not for that day we hope to live then: the day wee live now, were not worth the living.

There is nothing more deere to us than this day

day of ours : yet wee are ever finding fault with it : either it is too short : or it is tedious : or it is uncertaine : It seldome contents us ; never satisfies. I cannot therefore blame thee, O my soule, if thou often fall into these wishing kinde of thoughts : O when shall the time be, that time shall no more be : and when will the day come, after which shall come no night : but now and hereafter shall be one season : to day and for ever of one continuance. For, wee shall then finde no more fault either with the shortnesse, which never shall have ending ; or with the tediousnesse, which ever shall have pleasure ; or with the uncertainenesse, which shall be more fixt, than the poles of Heaven.

But are wee so tied to asking bread for the day ; that wee must not be carefull to provide against to morrow ? must wee be so carelesse of providing any thing before hand ; that we must never looke further than for the present ? Is this the meaning of Christs speech, where hee saith, *Take no care for the morrow* : that when wee rise in the morning, wee should be to seeke of meate for our dinner ? This perhaps may be feared to be taken by some : but such taking is mistaking : for wee may observe, Christ saith not, *Take no care for meate to eate* : but, *Take no care what yee shall eate*. Abraham could feast three Angels, with a Calfe, and a Cake ; and all the meates of Nature serve not our turnes, unlesse we feed upon Art. This is that which Christ for-

Revel. 10. 6.

Esa. 60. 19.

Math. 6. 34.

1 Tim. 5. 8.

μὴ σκεπῶν.

Rom. 14. 11.

forbids; our affecting curiosity, not our providing for necessity: for if hee should doe this, hee should deny that wisdom to us which *Salomon* commends in Ants; who provide in the Summer against the Winter; and should cast upon us an affected carelesse-ness, so farre from faith; that it is worse than Infidelity: as *Saint Paul* saith: *Hee that provides not for his Family; is worse than an Infidell.* The restraint therefore of care enjoyned us by Christ; is from curiosities, not from necessities: from superfluities, not from sufficiencies: from the licorish longing after this or that meate, not from the naturall desire of some meate: from faring like *Dives*, deliciously; not from faring soberly like *Abraham*. Or is it that when Christ saith; *Take no care what you shall eat*: hee meanes by care, our chiefest care, as that which possesseth and takes up our whole heart: and indeed the word used by Christ imports as much: for the smaller cares, stand I may say, without dores in our minde: it is the chiefest care, that takes up all the roome within: and this care must be kept for the Kingdome of God: which as *S. Paul* saith, *is not meate and drinke*: so there is a care which wee take, and care with which wee are taken: and wee must not be taken with care what wee shall eat, and yet wee must take care what wee shall eat: for it seemes not so much the care, as the degree of care that is forbidden us; and care in a low degree is in Christs account, of no degree; and such care we may take for what we shall eat; and

and yet observe Christs Counsell, to take no care what we shall eate.

But why pray we for our daily bread, as though we would have but one kinde of meate continually to feed upon? For if there be change, how is it daily? and who would not soone be weary of such a diet? Is it, that howsoever there bee variety or change of meates, yet bread is alwaies one; that is onely, wee may justly say, of the *Quintum* of meates? for though man lives not by bread onely: yet onely bread is necessary for man to live by. Or is it, that comming here a begging to God; we are put into the right language of beggers, who commonly ask a farthing, when yet they hope for a better almes? Or is it to make us sensible of our estate; that have not so much as a bit of bread, but what it pleaseth God in mercy, to bestow upon us?

But when we say, *Give us our bread*: doe wee not speake, as though we thought, God meant to keepe our bread from us, and put us to asking for that which is our owne already? But is it not, that we call it ours indeed: but yet not ours, till God give it: And therefore we give Gods Giving the first place? Or doe wee therefore call it ours, because we earne it with our labour? but therefore Gods gift, because it is hee that blesther our labours? Or therefore our bread, because a convenient nourishment for our bodies: but therefore Gods gift, because he gives it the vertue of nourishing? Or therefore our bread, because a competent proportion for us?

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but therefore Gods gift, because it is hee that gives our portion to us ? and though Christ here set the words together for us ; and make them easily to be said ; yet wee shall finde them apt to flie assunder againe, and not easily to be practised. For let our hand swarve but a little, and wee shall either lay too much upon Gods giving ; and too little upon our bread : or too much upon our bread ; or too little upon Gods giving. For if we depend to upon Gods giving, that we neglect our owne endeavours ; wee shall but tempt God ; and put him to worke miracles, when there is no cause. Or if we depend so upon our owne endeavours, that we depend not withall, and above all upon Gods giving ; we shall then tempt him more, and commit Idolatry, by sacrificing to our nets. Wee must therefore weigh the words well, and give each ingredient, its just quantity ; or wee shall never make a composition that will be profitable : or an exposition that will be reasonable.

But why should Christ tie us to asking onely for bread, and not allow us, to aske a larger Donative, as Riches and Honours ? seeing it is all one to God, to give us Quails, or Manna ; and he can make Gold and Silver, as common as Stones in the streete, as well to us, as he did to *Salomon*. No doubt he can doe it, and no doubt he would doe it ; if it were for our good, that he should doe it. We may therefore know, that certainly, Riches and Honours, are not of that worth the world esteemes them. They adde indeed

to our wings; but they adde much more to our unweldinesse and weight: they enlarge the sailes of our Shippe; but they increase much more the labours and burthen. And in adding to our wings, wee are paid but with Feathers; wherein adding to our weight, there is laid a Taxe upon our substance: in adding to our sailes wee doe but gaine breath; where in adding to our labours, we ^{lose} ~~use~~ our very spirits. Besides, It is an ill quality, that Riches and Honours have, they are better *Assequantibus* than *Affectis*: more pleasing in their chase than in their purchase. They are too great for our bodies, and too little for our minds. They are more than wee can use, and yet lesse than wee would have; and so are faulty in both the extremities: both in being superfluous, & in being defective. They are not so good as health, for you cannot buy health with all your money, and as little are you able to keepe it: and every sicknesse takes away both their use and relish. And therefore the poorest man that is, hath oftentimes a richer Iewell than all the other riches of the world: for, having life and health: he hath those things, for saving whereof, the lowest wares in a tempest are throwne over-board. And if we observe it, we shall finde, that these Iewels of life and health are oftner lost, by having more than bread, than by having lesse; oftner by surfeiting, than by starving. They therefore which have this Diamond of life: and this Pearle of health; though they have withall but the Flint

Eccles. 5. 11.

Ecclesi. 30. 15.

Psal. 4. 7.

of bread ; may justly bee accounted of greater worth than they who have the Spices, and precious Stones of both the Indies. For they have as *David* saith most truely, more true contentment and joy of heart ; than they whose Wheat and Wine doth most abound. And to say the truth, these Riches and Honours, are things of which wee may say, *Sic nos non nobis*: wee have them more from others and for others : than from or for our selves. For if there were no others but our selves ; there neither could be any having of honours, nor would be any desiring of Riches : And what have wee to doe with others ? Indeed in civill duties we have both to obey the Magistrate, and to doe good offices amongst our neighbours : but when it concerns the minde and contentment of spirits, what have we to doe with others ? we shall never have any true contentment, and joy of minde ; untill wee can reduce your selves to the solitarinesse that *Adam* was in, when there was none in the world but he and *Eve*: (for these two in true account are but as one) and this perhaps made *St. Paul* professe that hee was crucified to the world ; and the world to him : there was no more relation betweene the world and him, than betweene the living and the dead ; betweene things that are, and things that are not. As therefore the Disciples tooke *Christ* walking upon the water, for a Phantasme or Ghost : so we may justly take all that walke in the world for Ghosts and Phantasmes ; as if there were none

none other really in the world, but Christ and our selves. And why should not I so wholly intend to God, as if there were none in the world but Himselfe and I: seeing he so wholly intends to me, as if there were none in the world but my selfe and he? For untill wee can doe this, wee shall never come to walke with God in the Garden of *Eden*. There will be no quietnesse of mind, untill we can be at home with our selves; and no such being at home, unlesse we can be free from others. There will be no happinesse untill we can bee united to God; and no such uniting, unlesse we can bee divided from the world. Let it therefore never trouble thee, when thou seest a man grow rich, and his house to prosper: for this were but to take up *Dauids* errors when he himselfe hath cast them off; for after, when hee entred into the sanctuary, he understood their end. For these causes, this life of ours is justly compared to a stage-Play; where the matter is not great what part the Player acts, whether of a begger or of a King; all the matter is, what share hee shall receive when the Play is ended. Lord, let me bee a sharer with thy Saints in the life to come; and let me act in this life what part it pleaseth thee to impose upon me. When Christ therefore bids us to aske onely for bread, what is it but to put us in mind, that wee rest our selves upon this bare sufficiency; and never care to please others, or seeke to bee thought great in others estimation, by having the pompes of excessse. O Lord God; as

thy wisdom hath set a bound to this petition; so let this petition set a bound to our desires; that esteeming riches not for shew, but use: and valuing honours, not by others breath, but by our owne feeling; we neither have our soules confined to our bellies as beasts have; nor our felicity laid upon our backs as the Gentiles have; but contenting our selves, with the diet of thy providing, and with the arguments of thy making: we may count it our best food to feed on Christ, which is the doing of his Will; our best cloathing, to put on Christ; which is the coming of his Kingdome, and the hallowing of his Name.

The three former petitions were delivered in tearmes Indefinite, as being more like to Hallelujahs, or as when wee make acclamations to a Prince, *Vivat Rex*: but now we are come to petitions in their usuall tearmes: and seeme more properly to be within the verge of charity: for charity is, *Diffusa sui*: and askes as well for others as for our selves; and though it begin at home, yet it carries not at home, but dilates and spreads it selfe. If therefore any mans charity be so wedded to keepe home, that it meanes not much to stirre abroad; what should he doe using these spreading tearmes of Vs, and Our bread; but rather speake plainly as his meaning is: *Give me this day my daily bread*? Or if at most, hee thinke it charity sufficient, and that he gives the words their full extent to understand them of himselfe and his family; or of himselfe and his friends

friends onely ; let him then consider in what latitude he hath used the word before. For, when he said, *Our Father* ; did he intend it, as though God were the Father of him and his family onely : or rather of him and all the faithfull together ? and certainly, as farre as the word *Our* reacheth, in saying, *Our Father* ; so farre it is very likely to reach, in saying, *Our bread* : which yet excludes not a civill propriety, though it seeme to include a Christian community. And as when *Mary* powred her boxe of Spicknard, upon the head of Christ, it was then better bestowed than to have given it to the poore : So now, that we have Christ in the flesh no more amongst us ; and that wee cannot poure our Spicknard upon his head : It will bee as acceptable to him, if wee poure it upon the poore, which are his Feete.

Mark. 14.3.

In all the petitions of this prayer, but most apparently in this ; we have need to looke backe to our Grammer againe : for Grammer teacheth, that the Imperative Mood, bidderh and commandeth : and why then doe wee use the Imperative Mood here, as though we commanded God ? Grammer indeed teacheth, that the Imperative Mood, biddeth and commandeth ; but it teacheth as well, that it prayeth and demandeth : It is as well the Mood, that preferres the petition ; as it is the Mood that signes the bill. When Christ granted the Centurions suite, he did it in this Mood ; *Fiat tibi : Be it unto thee as thou beleevest*. So when the Centurion presented his

his suite ; hee did it also in this Mood, *Dic tantum* : say the word onely. Indeed God looks not to the Mood , in which our prayers are made ; but he lookes to the Mood , in which we are that make them. For if we pray in an humble Mood, and a lowly minde, wee may command any thing at Gods hands : but if we come to God in a lofty Mood and a high looke ; wee may command, but we are sure to goe without ; for God resisteth the proud : and where God resisteth, it is neither praying nor commanding that will prevaile. O my soule, canst thou thinke much to be humble, that hast God for a patterne ; who suffers thee to command, that art not worthy to intreate ? and no sooner thou openest thy mouth to aske blessings ; but hee as soone openeth his hand, and filleth thee with blessings. And as a ball, the harder is it stricken downeward, the higher it rebounds upward : so the lower thy prayers take their rising from thy heart ; the higher they ascend up into the eares of God. Stoope therefore, O my soule, and bee sure to be humble ; and so thou mayst be sure to command : faile not to be lowly ; and so thou shalt not faile to be exalted : be content to be stricken the harder downeward ; and so thou shalt make the higher bound upward into heaven.

Iam. 4. 10.

But will not this be a dry diet ; to have onely bread, and no drinke to it ? Did it not even choake the *Bethulians*, and almost wither the Israelites in the Wildernesse ? Or, why should

we thinke to have drinke without asking, more than bread ? Is it, for that wee sinned first in eating ; and therefore are punished with begging for bread to eate ? Or is it, that Christ keepes within his compasse, and teacheth us to aske for bread from heaven : who was himselfe the bread that came downe from heaven ? Or is it, as Christ said of the poore ; that water wee have alwaies with us ; but bread wee have not alwaies ? such indeed, may bee the mazes of thoughts, when they wander in darknesse : but by the light of the first cause, wee shall see the true cause ; that Christ, who is himselfe *verbum* *Abbreviatum* makes this prayer for us in a kinde of Hieroglyphicks, where one character stands for many things ; and if *Moses* comprehended all Elementary matter, as fire, aire, water, under the one word of earth ; why may not Christ comprehend all temporall things, under the one word of bread ? and indeed in this sence oftentimes the Scriptures use it ; as when wee read in *Ezekiel*, that one of the sinnes of *Sodome* was fulnesse of bread ? wee must not thinke that their excesse was onely in eating of dry bread, but that they exceeded in the superfluity of all meates and drinkes, adding thurst to drunkennesse ; and making themselves Artificiall stomackes, with devises of gluttony. But why then should hee use so many words, even five whole petitions in expressing spirituall Graces ? Is it not that temporall things, like foule cloathes or ragges, may well enough be

Esay 10. 23.

Ezek. 16. 49.

Math. 16. 29.

wrapped up in one bundle together: but spiritual graces as things more precious, require more room: and being to make us without spot; are themselves to be made without wrinkle. Yet may it perhaps not be without mystery also; that Christ teacheth us heere to aske onely for bread: as hee promiseth us in heaven to give us onely drinke; to shew that this life and the next, are both but one meale: and that wee cannot drinke with him in his Fathers Kingdome, unlesse we first eate him here, the bread which came downe from heaven.

Gen. 30. 1.

But doth not this petition seeme to be out of his right place; and doth it not come in before his time? seeing *Forgivnesse of trespasses*, is a more excellent gift than giving of bread; and in all reason, that which is first in excellency should also be first in order? Yet we shall finde reason for this ordering of these petitions; and the lawes of true Heraldry no way transgressed. For as *Rachel* said to *Iacob*, *Give me children, or else I die*: so we much more justly say to God; Give us bread, or else we die. So that as Nature is before Grace, and life before a happy life: It must needs be reasonable, that asking for bread, which nature calls for to supply the defects of life, should goe before *Forgiving of trespasses*, which grace calls for to supply the defects of a happy life: and as there is this reason in respect of our selves, so there is a stronger reason, in respect of God: for nothing can more admirably set forth the admirable goodnesse of Gods Nature, than the very scituation

tion of these petitions. For by this, bounty is placed before his mercy; and it comes to passe, that the Sunne shines upon the good and the bad; and the raine falls upon the just and unjust. And even for us, it is a most happy marshalling of the petitions: for, if God should never give us any thing, but when hee hath nothing to forgive us, he should never give us; seeing our life is a perpetuall encrease of our debts; and while we aske him, to Forgive us; even in that, wee commit something, that needs forgivenesse.

It is proper to this petition, that it is not proper to any one sort of creatures, but is common to all; and therefore though it stands in a valley, yet it hath the larger prospect. And it may be called, the petition of providence; for, where all the other are intente to the care of another life; this onely is appointed to make provision for the present life.

Here now would bee competition for place, betweene the two that follow; but that Repentance is in wonderfull grace with God; and hath the Angels also for speciall friends: and therefore hath precedence. For, when wee say, *Forgive us our trespasses*; is it not plainly the prayer of penitent sinners? who are alwaies, confessing their sinnes; and professing their amendment; imploring Forgivenesse; and deploring their owne weakenesse; all which, and onely which, are the parts of this petition. And therefore this petition, if wee did well,

Rom. 8. 26.

should not bee spoken with words, but with sighes: for what can come from a broken heart but sighes: and untill the heart be broken, this petition will never be truly sound. And least our owne sighes should bee sufficient, the Spirit it selfe makes request for us with sighes that cannot be expressed: which though it be true of all the other petitions; yet most properly of this: For, if sorrow, grieve, feare, shame: all of them great; and all of them together deserve sighing; they are all here met, or are all here to meete in this petition.

There is a word which though it be no part of the petition: yet because it brings the petition in, it is not it selfe to be left out; namely, the conjunction *And*: which in all the former petitions was never used: because indeed there was no use of it: For, they went all singly by themselves, as chiefly referred to the honour of God, who is *Actus simplicissimus*: and chiefly fitted for the mouthes of Angels, who are *substantie simplices*: but now that wee are come to the Petitions for the onely use of men; now there is use of this conjunction: for all blessings in this world are tied, as it were by linkes together; and are not good but in conjunction; and therefore this conjunction *And*, is now here used: that as the first use of it, that ever was, was to joyne the bodies themselves of heaven and earth together; so the use of it here, is to joyne the blessings of heaven and earth together; for as an earth without a heaven would have made but a miserable world; so these earthly

Gen. 1. 1.

earthly blessings without the heavenly, will make but a miserable man. And therefore wee have no sooner said, *Give us this day our daily bread*, but it presently followes, *And forgive us our trespasses*: as if it would inferre, that unlesse the spirituall blessings be added also, these temporall blessings will doe us small good: or rather indeed will doe us more hurt than good. For, what good did *Dives* riches doe him, but to beare his charges in his journey to hell? what good did *Hamans* honour doe him; but to procure him a higher paire of Gallows to bee hanged upon? what good did *Achitophels* wisdome doe him; but to finde out a cunning, how in one act, hee might both doe a murther and revenge it? but all this is helpt by this conjunction, *And*: for if the spirituall blessing be added to the temporall; thy riches will prove a good unto thee, as being a purse for charity: thy honour will prove a good unto thee, as being a stage for humility; thy wisdome will prove a good unto thee; as being a lanthorne for devotion; and a shield against temptations.

The chiefe force of this petition is in the vertue of confession: for to confesse our sinnes; is as it were to unfin them againe: at least, it stops the mouth of our great accuser, the Divell. For is it not his quality, as taking no notice of Gods Omnisficiency; that hee will not come to accuse, but when hee can bring, as it were some new matter; as though hee thought to informe God of something that hee knew not before? and

Revel. 11. 10.

Ioh. 8. 10.

1. Iohn 1. 9.

Iere, 8. 22.

therefore, when hee heares us confesse already ; his worke is at an end : for what should hee doe to come charging us with that, with which wee charge our selves ? and if we can bee thus ridde of our accuser ; may we not well hope to finde as much favour at Gods hands, as the Adulteresse in the Gospell found at Christs ? who said unto her, when her accusers were gone, neither doe I condemne thee. But besides this, there is a good quality in the confession, though it publish the ill qualities of the confessor ; that it ascribeth to God his due attributes. It ascribeth unto him omniscieney ; acknowledging it were in vaine to hide it from him that knowes it already. It ascribes unto him mercy ; for it were madnesse to confesse to him, in whom wee conceived no compassion. It ascribes unto him justice ; as St. Iohn saith, *If wee confesse our sinnes, he is faithfull and just to forgive us our sinne.* Wherefore, O my soule, if thou canst not bee strong enough to resist sinne, bee humble to confesse it ; but confesse it with contrition ; dissolve into teares for that which is past ; resolve upon amendment in that which is to come ; and if thou canst doe this, thou shalt finde this petition the true balme of *Gilead* ; though thy sinnes were as red as Scarlet, they shall bee made as white as Snow.

But were it not better, *Culpa Vacare, quam culpam deprecari* ? were it not better to bee without sinne, than to aske forgivenesse ? and we shall not

not sinne if wee can keepe the Commandements: and certainly wee may keepe them if wee will; for, otherwise we should make God unjust; to give Commandements that could not be kept. O my soule, this is the right reasoning of our crooked reason: for it is not the hardnesse of the Commandements that makes them they cannot be kept; but it is the crookednesse of our owne natures, that makes us wee cannot be conformable to the streight rule of them. For, the Commandements are the rule of our life; and a rule is a straight line: and a straight line is the shortest betweene two points that can bee: and such are the Commandements, the shortest and easiest that could bee devised, either betweene God and men; or betweene men amongst themselves. And yet let no man say; wee may keepe them if we will; that is, strictly according to the rigour of the law; and by our owne power; for this were to include all the faculties of the soule within the will: which though it were so, would not serve: and being not so; is impossible. For, wee can neither forget what wee would; nor remember what wee would; wee can neither love what wee would, nor hate what we would; we can neither thinke what wee would, nor will what wee would: and seeing a perfection in every one of these, is necessarily required to the keeping of the Commandements; how farre off must wee needs be, who are defective in them all? and therefore, when flesh and blood shall finde it selfe to have
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1. Cor. 15. 44.

all these in all perfection ; then it may talke of keeping the Commandements, and not before ; which will not be, which cannot be, untill our bodies shall be raised up spirituall bodies ; and untill corruption shall put on incorruption. But this manner of perfection, failing us here ; wee have a refuge to flie to, in the sanctuary of this petition ; *Forgive us our trespasses.*

Luke 1. 6.

Psal. 18. 24.

By this petition then it appeares ; that every man commits sinne ; because every man is here enjoined to aske Forgivenessse : but what say some men ? this is no necessary consequence. For, as in the former petition every man is enjoined to aske for bread ; yet every man doth not need bread : (for many have enough in store) so, every man is enjoined here to aske Forgivenessse ; though every man perhaps may not need Forgivenessse ; as *Zachary* and *Elizabeth*, who were just before God, and without reproofe : and certainly they which cannot be reprov'd, need not be forgiven. But there is no standing for Saints, against *St. Iohn*, who was as great a Saint as the best ; yet he saith of all, including himselfe ; *If we say we have no sinne, we deceive our selves, and the truth is not in us.* But how then shall we reconcile *St. Luke* ; who saith, *They are just* : and *St. Iohn*, who saith *that all are sinners* ? even as we reconcile the Prophet *David* with himselfe ; who saith, *that he walked before God, in the innocence of his hands* ; and yet confesseth his finnes to be more than the haire of his head. They were just before God ; that is, if we take it legally ; they per-

performed not onely all civill duties towards men, but all religious duties towards God; and they were just before God by resolute intentions and endeavours to bee just; not by absolute performance of compleate Iustice. And if wee take it Evangelically; They were just before God in his Mercy, not in his Iustice; before God as a Father, not as a Iudge; before God in Christ, not in themselves. And in a word, to make good *Dauids* words; *They were just before God*; not by there not committing, but by Gods not imputing sinne unto them. Or to speake more Gospel-like with *St. Paul*, *They were just before God*, not by Gods receiving satisfaction from them: but by their receiving a pledge and earnest of Grace from God. But yet, how shall wee reconcile *St. Iohn* with himselfe, who saith much more: that *They cannot sinne*: and yet that all are sinners? Is it not (as one saith) that the first is spoken in regard of the first fruits of the New man; the later in regard of the reliques of the Old man: for as in *Adam* who is the Old man, all that come from him are sinners; so in Christ, who is the New man, all that live by him, are justified.

There are many phrases in Scripture, by which Gods Forgiving our trespasses is expressed: *Micah* calls it, a casting them into the bottom of the Sea: *David* calls it, a removing them as farre as the East is from the West: Another calls it, a casting them behind Gods backe; and great variety there is of such expressing it; yet all comes to this:

1. Cor. 1. 26.
& 5. 5.

Mich. 7. 9.
Psal. 105. 14.

Esay 38. 17.

this: that if our finnes bee once forgiven; they are as if they never had beene done: we are, as if we never had beene sinners; God is, as if hee never had beene angry.

But doth it not concerne us to know the extent of this word, *Trespases*? For, how can wee looke, that God will understand it any otherwise than we intend it? Or that hee will extend his forgivenesse any further than we extend our petition? that if wee come short of our asking; he is like to come as short in his forgiving. And what are then the trespasses wee desire to have forgiven? Are they the trespasses of our feasting, and not as well of our Fasting? Are they the trespasses of our cursing, and not as well of our praying? Are they the trespasses of our prophanenesse, and not as well of our devotion? Are they the trespasses of our cruelty; and not as well of our charity? O then, how innumerable must our vices bee, when our vertues themselves are tainted, at least, with some spice of viciousnesse. For seeing all our righteousness is but as a stained cloath; even the best workes we can doe, as of our selves we doe them, have all of them a need of saying this petition. That as the divell in the Swine told Christ his Name was legion; because they were many: So wee more truely may say of our trespasses; that their name is legion; because they are exceeding many: *David* saith of his finnes, that they are more than the haire of his head: and *Manasseh*; that his finnes are more than the sands of the sea:

Esay 64.6:

Psal. 40. 12.

sea : and now, if wee could not say of Gods mercies, that their name is legions of legions ; what hope could wee have of being forgiven ? for what can forgive, but that which exceeds ? although therefore wee thinke it enough, that wee put our trespasses here in the plurall number, as being a number able to hold them though never so many : yet seeing wee have trespasses enow to fill it ; wee had need looke out some other kind of number for Gods mercies ; a number that may not be *Quantitas discreta*, but *continua* : and though no such number be found in art or nature ; yet *David* seemes to have found us out such a number to our hands, where hee saith : *Thy mercy, O God, is from everlasting to everlasting* : that we may make it the burden of our song, as *David* did of his ; *For his mercy endureth for ever.*

Psal. 103.

Psal. 136.

When we pray that our trespasses may be forgiven : why doe wee not tell what trespasses, and how many they bee ? For this might both stirre in our selves a greater intention ; and move in God a greater compassion ? but is it not, that wee tell not what our trespasses bee ; First, indeed because wee cannot : for who can tell the trespasses he commits against God ? which made *David* pray ; *Forgive mee, O God, my secret sinnes.* And well might *David* pray so ; for in his sinnes about *Vriah* and his wife ; when God had forgiven him his two great trespasses, Murder and Adultery : who would have thought there had beene any more behind ? yet God found a con-

Psal. 19. 11.

fectary of these finnes, more heynous in his sight, than the finnes themselves; that throw them his Name was blasphemed: which no man could have dream'd of, and perhaps not *David* himselfe, if God had not made it knowne and told him of it. Which made also *St. Paul* to say; *I know nothing by my selfe, yet am I not thereby Iustified*: for, though hee knew nothing by himselfe; yet God, he was sure, knew something. And as this may bee one cause why wee tell not what our trespases bee; because wee cannot: so it may be another cause; because we need not: for how great or many soever our finnes be; yet wee must come to God with this confidence, that his mercies are more and greater than they. And indeed there is none of the petitions, which a guilty conscience can make with more confidence, than it may doe this: seeing it takes God in his proper element, with whom it is as naturall to forgive trespases; as it is for fire to ascend upward. Which yet wee must take with reverence; not as though we thought God a generall agent; who doth all things, *erga omnes populos & res*; but because in his Arke of Covenant, he hath onely Mercy for his Seate; and in his proclamation of himselfe, hee hath chiefly mercy for his Title. We shall not therefore need to tell what or how many our trespases be; but this wee shall need, if at any time sinne assault us; that wee looke upon God, as onely all Iustice: but all Iustice to the wilfull: but if sinne have taken hold of us, and overcome us; that wee looke upon God

Exod. 25. 17.

Exod. 34. 6.

as onely all mercy; but all mercy to the penitent: so; either our feare of God, shall bee the beginning of wisdom; or our faith in Christ, the ending of folly.

Math. 6.12.

Luke 11.2.

But how happens it that St. *Matthew* making mention of this petition; sets downe, Debts: and St. *Luke*, Trespasses: which cannot both be true: for if Christ said, Debts; then St. *Luke* is in an errour; who sets downe, Trespasses; and if Christ said Trespasses; then St. *Matthew* is in an errour, who sets downe Debts. This indeed may seeme a knot, but it is none; at least not hard to bee untied. For, the word which Christ used (as Interpreters note) was Choba, a Syriack word; and signifies both Debts and Trespasses; which as to the purpose here are both as one: unlesse we may say, that sinnes may more properly bee called Debts; being taken as omissions: when we leave that undone; which wee ought to have done: and more properly Trespasses; being taken as commissions: when wee doe that wee ought not to doe: and the Evangelists being not able in a translate Tongue to expresse Christs word in one; have expressed his sence in two: which shewes not so much a diversity in the writers; as an unity of the Spirit by which they write. And yet withall wee may observe, that though St. *Matthew* in the petition it selfe sets downe Debts: yet in the repetition presently after hee sets downe Trespasses: and St. *Luke* also though in the forepart of the petition hee sets downe sinnes: yet in the latter

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part hee sets downe Debtors : that it is but a knot sought in a Bul-rusli, to seeke from these words, to lay aspercion upon these holy writers.

But why say wee, *Our trespasses* : have we not trespasses enow of our owne to pray for ; but wee must pray also for the trespasses of others ? Indeed not onely charitably, but most justly : seeing the trespasses of others, are oftentimes the trespasses of our trespasses. For if we infect others, by our counsaile, or by our example : are not our trespasses a cause of theirs ? Or if they infect us, are not their trespasses a cause of ours ? and this is all the good wee get by company : Company, the great darling of the world, without which it were no world, there were no pleasure : that it is no marvaile *John Baptist* went into the Wildernesse to avoide company ; that so he might neither infect nor be infected. Indeed if men were to men, as God intended them, nothing could cause more comfort ; would yeeld more benefit than society : but seeing they have left their first love, the love of God : what marvaile, if now they leave their second love, to love one another : that nothing seemes now more dangerous, or is oftentimes more deadly, than society.

This word *Our*, is thrice used in this prayer ; and in each place seemes to have a severall extent : for, when wee say *Our Father*, it intends community : when we say *Our trespasses*, it intends propriety : when wee say *Our bread*, it partakes

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takes of both. There is nothing we call *Ours*; in which wee have so absolute a property as in our *Trespasses*: In *Our Father*, others have a right: In *Our bread*, others may claime a share; but in *Our trespasses*, none can challenge any part with us: for every man must beare his owne burden; every man must bee accountable for his proper debts.

Gal. 6.5.

Wee have just cause therefore to say, *Forgive us our trespasses*; but what cause have wee to say, *As we forgive them that trespass against us*? For is not this a sudden and strange alteration? Wee have all this while beene at our prayers; and now to come in with a petition of right? Wee have hitherto beene the Publicane, confessing our finnes: and now on the suddaine to turne Pharisee, and boast of our workes? But, O my soule, doe not so conceive it: for what boasting can there be in humility? and what greater humility, than bearing and forgiving *Trespasses*? But it is an humble presenting and offering our service to God; whereby wee shew our selves prepared by his grace: and in hope to bee capable of his *Forgivenesse*. And we may perceive by Christ, that there is some great necessity of these words in this petition: for when hee had delivered the whole forme of this prayer to his Disciples: hee doth not so leave it; but makes of this petition, a repetition; and urgeth it particularly: as if hee had some speciall interest in it himselfe; and so indeed he hath: for, what doth Christ so much labour for all his life; as to make

Math. 6.14.

Luke 14. 27.

John 13. 35.

us his Disciples ? and how are we made his Disciples, but by bearing our crosses, and coming after him ? and what is this bearing our Crosse, but our Forgiving of trespasses ? for even this was the last act of his owne bearing his crosse ; when his crosse bearing him, hee said : *Father forgive them, for they know not what they doe.* Injuries indeed and wrongs ; oppressions and persecutions may be laid upon us ; as Christs Crosse was laid upon *Simon of Cyrene* ; and wee made to beare them whether wee will, or no : but this doth not make us Christs Disciples : but we must take them up, and beare them of our selves : and as I may say, not with presumption and precipitation, but with patience and charity, crosse our crosses ; and so wee shall make them a true Christs Crosse indeed : and by this we shall be knowne whose Disciples we are ; and thus if we present our selves to God the Father ; bearing the cognisance of God his Sonne ; wee may be sure of favourable audience ; which is the thing that Christ so much desires. Wherefore, O my soule, wonder not that these words are with such earnestnesse taught thee to say ; but wonder at the love, and loving kindnesse of Christ thy Saviour ; who is so urgent for thee to have them said, which are so urgent for thee to be performed.

Many would desire to know, and prize it at a great rate, how they might get the knowledge to be assured, when their finnes are forgiven : and yet it is a knowledge easily to be had ; and every

every man may tell himselfe. For if thou findest in thy heart, a loathing of thy former finnes, and a resolution to continue in amendment of life, and especially a fixed charity, to forgive others: thou mayest be assured, thou art in the favour of God; and thy finnes past are all forgiven thee. But if thou continuest to take delight in thy former finnes: and art unresolved in reforming thy courses; and especially if thou findest in thy selfe a desire of revenge: and art implacable towards others; thou mayst then be assured thou art still in the state of Gods displeasure; thy finnes are not yet forgiven. For these things are not onely the signes; but the certaine effects of Gods forgiving us; when we confesse and be grieved for our owne trespasses to him; and are compassionate and relenting to the trespasses of others to us.

But are we not in this all *Naamans*? Doe we not all thinke that washing seven times in *Jordan*, is too slight a medicine to cure our leprosie? that our forgiving of others, can never have the power to worke in God, a forgiving of us? but what is this, O my soule, but to vilifie that which God hath sanctified? If God had said unto thee; If thou wilt have me to forgive thy trespasses; then goe sell all thou hast, and give it to the poore; as the young man in the Gospell was bidden: Or then goe sacrifice thy onely sonne, as *Abraham* was commanded: oughtest thou

thou not to have done these things? how much more, when he saith; Forgive, and thou shalt be Forgiven? For to skorne the means, because they seeme to us to be weake; what is it, but to forger the power of that hand which useth them? Could Christ give power to the Hem of his garment, that the only touching it, drew vertue from him: and cannot God give power to our forgiving of others, to draw mercy from him? could God give power to seven times going about *Ierico*, to make the walls fall downe; and can hee not as well give power to our forgiving the trespasses of others, to make our trespasses fall downe before him? But this is done, to make us know that Gods thoughts are not as our thoughts; nor his waies as our waies: For what Father indeed on earth, though never so loving, would give so great a blessing to so small a duty? what Master, though never so bountifull, would propose so glorious a reward to so meane a service? what King, though never so gracious, would grant so free a pardon upon so easie termes? for this which he requires is not the intending of an action, but the remitting of a passion: It is not to suffer, but not to offer: it is not to doe more than we can doe; but not to doe so much as wee would doe: yet such a Master, and King, and Father is God; that if thou doe it in charity, and say it in faith; it will worke with him the effect hee promisetht: and this shall bee a signe unto thee; thou shalt finde in thy minde that Peace which passeth all understanding; thou shalt finde in thy heart, that

that Ioy which the world cannot give; and shalt plainly perceive by this subordinate petition, what great cause thou hadst to say; *Thy Kingdome come.*

But what will be the best time for our saying of this petition? May we not put it off, till we have committed more sinnes; and then aske forgivenesse for all together? May we not run a while upon the skore, and then strike a tally for all at once? O my soule, be not so ungrateful to God: so improvident for thy selfe: for canst thou thinke it fit, to runne further upon the skore; when thou art more upon the skore already, than all thou art worth? Canst thou thinke it fit to commit more sinnes, when thou hast committed more already, than a thousand deaths can expiate? Hath God spared thee for this, that thou shouldst goe on to provoke him further? Hath he for this given thee a time to repent thee; that thou shouldst make him repent him of the time hee hath given thee? This deferring of repentance dries up the blood of Christ; God in him is a Father now, who knowes how soone he may turne to a Iudge? God in him is now all mercy; who knowes how soone he may returne to his Iustice? This present houre, this very instant is the Faire kept, as I may say, of forgiving sinnes: It may be had now at an easie rate; onely for forgiving them that trespass against thee: but if thou tarry till the Faire bee ended; (and who knowes how soone it may bee, seeing it hath lasted so

long already) there will then be no pardons to be purchased at any rate, but thou must pay for thy improvidence with thy uttermost farthing. O then my soule, put not off from day to day; least thou come, as it is said, a day after the Faire; but whilest it is called to day, call thy selfe to account, and let not the Sunne goe down upon thy impenitency to God; or upon thine anger to thy neighbour: lest it happen to thee, as to the rich man in the Gospel; who to morrow after his barnes were built, would go in hand with repentance, when God would not carry the building of barnes, but *Hac nocte repent animam tuam*, this very night they shall take away thy soule.

But is there not in this petition a hole left for revenge to creepe in? may we not doe as much as we say, and yet leave some trespassors, upon whom to be revenged? For, if we forgive some that trespass against us, wee forgive them that trespass against us, although wee forgive not all that trespass against us: and those wee forgive not, will be left for us to be revenged. But, O my soule, what Sophistry is this to bee used to God? dost thou not by this, entangle thy selfe in thine owne Net? May not God justly returne thy Sophistry upon thee, and say, Thou desirest to be forgiven, and thou shalt have thy desire: if I forgive thee some of thy trespasses, I forgive thee thy trespasses, although I forgive thee not all thy trespasses; and those I forgive not, will serve my turne for thy condemnation. And when

when God shall say this, art thou not well served for thy Sophistry? Wherefore, O Foolish soule, leave playing the Sophister with God; and as it is thy desire to have all thy trespasses forgiven, so let it bee thy meaning to forgive all that trespass against thee: For it thou wilt have a generall pardon, thou must generally pardon.

If our forgiving of others, consisted in giving good words; in shewing faire lookes; in affording smiling countenances; in offering dissembled courtesies; we might well enough thinke, that every man living, performed the condition of this petition; and that the whole world were nothing but Charity: but seeing God hath thus censured the Israelites Fasting; *Is it such a Fast that I have chosen? Is it to bow downe your heads as a Bulrush, and to spread Sackcloth and Ashes under you?* Doe we not thinke he will not as severely censure our forgiving? Is it such a Forgiving that I require? Is it to smile in a mans face, and cut his throate behinde his backe? Is it to give good words, and watch a time to take revenge? Is it to carry Honey in the mouth, and gall in the heart? And how then can wee choose now but feare, there is scarce a man living that can looke to have his sinnes forgiven; and that there is not so much as the poore womans mite of Charity in the world. For true Charity is without dissimulation: and to take dissimulation out of the world, what were it, but after a sort to pre-

Esay 58.5.

vent God; and to make a new earth before the time?

But why should God require of us such a quicke returne from anger; who could himselfe carry anger in his minde much longer? for did he not so to *Moses*? who having angered God a little at *Meribah*: was punished for it at *Canaan* a long time after? But O my soule, farre be it from thee to thinke Gods goodnesse, can once bee touched with such imputation. God was angry indeed, and upon just cause angry with *Moses* at *Meribah*: and sware in his wrath, that he should not enter into *Canaan*: So the doome was instantly passed, and could not be revoked; and his anger was as instantly passed, and never after shewed. For, when the sentence came to executing; with what circumstances of mildnesse; with what favour of interpretation was it done? that though the punishment could not be revoked; yet Gods love turned it into a benefit. For, though hee might not goe into *Canaan* with his feet: yet he was suffered to goe into it with his eyes: that having taken the pleasure of seeing the figure; he might goe the more cheerefully to take possession of the substance. Neither was it perhaps so much a punishment, as a mystery; at least, a punishment not without mystery: for *Moses* represented the law, and could not therefore bring the Israelites into *Canaan*; because the law cannot bring us to heaven: It must be *Ioshuah* the type of Christ Iesus; that must bring them into Ca-

naan,

naan, the type of heaven; as it is Iesus, the true *Ioshuah*, that must bring us to heaven, the true *Canaan*.

But seeing God hath forgiven our sinnes already in Christ; what need we to trouble God, or our selves, to aske forgiveness againe? as though our words could doe more than Christs deeds? but is it not as when a King proclaimes a generall pardon to all offendours; yet none shall have benefit by it, but onely such as sue it forth, and fetch it out: so God indeed hath granted a generall pardon to all sinners, in the merits of his Sonne; but none shall have benefit by it but such onely as sue it forth by the tongue of faith; and fetch it out by the feete of charity; and this is the tongue of faith; when wee say, *Forgive us our trespasses*: These are the feete of charity, when we *Forgive them that trespass against us*.

But why doe wee tell God of our forgiving of others? For, what is it to God, whether wee forgive others, or no? Indeed of all our service there comes no profit to God at all; and our well doing, extendeth not to him: but it seemes this petition would have us take notice of a property in God; who, as at first, his pleasure was, to make us according to his likeness: so hee takes great pleasure still, that hee and wee should bee like: and so much desires to have us like him; that rather than faile, hee will be like us: as *David* saith, *with the pure, thou wilt shew thy selfe pure; and with the froward, thou wilt shew thy*

Ezek. 25.

thy selfe forward. And God himselfe seemes to make knowne this property in himselfe; where he saith in *Ezechiel*: *Because Edom hath taken vengeance, and revenged himselfe upon Iuda: therefore will I take vengeance, and revenge my selfe upon Edom.* And wee can in nothing, be so like to God as in being mercifull, as Christ saith; *Be ye mercifull as your heavenly Father is mercifull.* But if we care not for being mercifull to others, that we may be like God; let us at least be mercifull to others, that God may be like us: for, if we be cruell to others; there is no avoyding this property in God; hee will also most certainly be cruell to us. To obtaine therefore mercy from God to our selves; we justly make profession of our owne mercifulnesse to others; yet wee tell it to God; not to informe him, and make him to know it; but that wee may bee witnesses against our selves, if we doe not performe it.

But are there not many other workes, by which we might better have expressed our charity, than by forgiving of trespasses? Certainly not any. For all other workes may have leaven in them, and worldly ends; but this is wholly spirituall; and without any mixture at all of carnall respects: and therefore though it be not the onely, yet it is the principall; and as I may say, the *Quorum* of all the workes of charity, as without which, no other worke of ours, how good soever, can indeed bee charitable. For, thou mayst visit the sicke; and take great paines,

paines to doe them comfort ; yet there may be leaven here ; for are there not profits oftentimes ? are there not benefits many waies, from dying men to bee expected ? and so thy visitation may bee farre from charity. Thou mayst build Almes-houses ; and give great revenues to maintaine them ; yet their is a leaven of vaine-glory ; and a leaven of false devotion : as the Israelites gave their earerings, to make the golden calfe ; and so thine Almes also may bee farre from charity. Thou mayst give all thy goods to the poore ; that thou bring thy selfe to be one of the number, and yet perhaps but poore charity neither : for may there not bee leaven in it, seeing heathen men have done as much ? Thou mayst give thy body to be burned : which seemes not onely the heare, but the height of charity ; and yet perhaps but cold charity neither : for are there not leavens of vaine-glory ? of false devotion ? of obstinacy, and even of malice ? strange leavens indeed : but yet such leavens there are ; and so thy seeming Martyrdome, may be farre from charity. But when thou forgivest them that trespass against thee ; this can have no leaven at all in it ; for it can proceed from no beginning : it can tend to no end : it can ayme at no marke, but onely charity : and therefore this certainly of all the workes of charity, the fittest to expresse it ; and therefore the fittest to bee here expressed : For this is the new Commandement, and as I may say, The Law of the Gospell ; that we

Exod. 32. 3.

Phil. 1. 15.

love one another ; but no loving without forgiving.

But doth not this petition seeme of a strange condition ? for wee aske God to forgive us upon condition, that we forgive others : but what if others doe not trespassse us ? then wee have nothing to forgive , and so God must forgive us for nothing. But is it not, that though men see the fruite but as it hangs upon the Tree ; yet God sees it as it lies in the roote : and it shall bee sufficient, if wee bee such forgivers, as all the godly are Martyrs, of whom *David* saith, *For thy sake are we slaine continually* : and as *St. Paul* was a Martyr at *Ierusalem*, before he was a Martyr at *Rome* : an habituall Martyr, before hee was an actuall ; even then when he said, *I am ready, not onely to be bound, but to die at Ierusalem for the Name of the Lord Iesus*. And as such Martyrdom, so such forgivenesse will serve our turnes with God: will serve Gods turne in us.

This petition is in nature of a contract : and how can the contract bee valid, that seemes not made upon a valuable consideration ? For, what recompence is it, for our trespassses against God ; that wee forgive others ? If God had done us any wrong, that wee might say : Forgive us, O God, as wee forgive thee : then there were reason in the petition ; and good ground for the contract : but alas, there is no such thing. For if *Samuel* could say : *Whose Oxe or whose Assse have I taken, or to whom have I done wrong ?* Behold a juster than *Samuel* is here ;
one

Psal. 44. 22.

Acts 21. 23.

Forgive us our trespasses.

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one so farre from doing us wrong ; that hee is
alwaies loading us with benefits : One so farre
from bending his fist to strike us ; that hee is
alwaies opening his hand to blesse us ; and
where is then any ground for our contract ? But
Is it not , that if we give a cup of cold water to
Gods children ; God takes it as if wee gave it
to him ? and if wee forgive the trespasses of o-
thers ; God takes it , as trespasses forgiven to him-
selfe ? And though Gods forgiving of us be of
infinite more value than our forgiving of o-
thers : yet if he be pleased to set so great a price
upon ours ; and to set no greater upon his owne :
what can hinder but the bargaine may stand
firme enough. For in contracts betweene God
and us : there are indeed , two kinds of values :
A value of worth , and a value of Acceptance :
and in the value of worth ; wee are , God
knowes , nothing worth ; for what have wee
that wee have not received ? but in the value
of Acceptance , there comes in our wealth :
which as it chiefly consists in sacrifices ; so of
all our sacrifices , there is none more accepta-
ble to God : None that makes a sweeter In-
cense to Gods sense (though to common sen-
ses , of no sent) than our forgiving of tref-
passes. *Salomon* offred to God in *Gibeon* , a great
sacrifice ; even a thousand Bullockes : and yet
behold , a better sacrifice here , than that of *Salomon*.
*For obedience is better than sacrifice ; and to
hearken is better than the fat of Rammes*. If there-
fore wee make not use of this sacrifice , and for-
give

Psal. 68. 16.

1. Sam. 15. 22.

give not others : wee lose the best meanes wee have of improving our wealth : and may with *David* stand, upon *Quid retribuam Domino*, as long as wee will ; but wee shall never finde any thing, so much worth our giving, as forgiving. For, this God accepts as a match to his owne mercy ; and so bringing downe the price of his forgiving ; and raising the price of ours ; hee makes at last the consideration to bee valuable, and gives validity to the contract.

But have wee not a great bargaine from God, by this petition ? to have all our trespasses forgiven ; for onely our forgiving the trespasses of others ? No doubt we have ; if God giveth us as well the grace to make use of the petition ; as *Christ* gives us the instruction, to make the petition. Otherwise it may prove the worst bargaine that ever was made : For if wee expect our forgivenesse ; depending wholly upon God ; there can bee no feare : but if wee expect it, depending upon any thing in our selves ; what hope can there bee ? seeing revenge lies boyling, and burning in our breasts ; but charity, God knowes, lies cold at our hearts. But may we not say, there are in God two attributes, his Mercy, and his Iustice : and that in this petition, wee are provided for them both ? For if wee meet with his Mercy ; it is enough to say, *Forgive us our trespasses* : and if we meete with his Iustice, wee have in a readinesse to say, *As wee forgive our debtors* ? This wee may say

say indeed; and it will doe well, if we can well doe it: but if wee faile to doe it; as wee make not good the condition; so we can looke for no good from the petition: if we performe not to God our promise of forgiving, which wee are sure of our selves wee cannot: wee cannot promise our selves the performance of Gods forgiving; which we are sure to be most miserable if we doe not.

Eph. 4. 32.

*forgiving one another even as
God for his sake hath forgiven*

But will it not give a boldnesse to men; and make them carelesse how much they sinne, if they may have their sinnes so easily forgiven? wee may therefore remember; there is an Antecedent, *Thy Will bee done*: and a subsequent, *Lead us not into temptation*: and an adjunct, *As we forgive our debtours*: and all these must come together, and compasse in this petition; or else this petition, being left to it selfe alone, will never be granted; nor our sinnes bee forgiven. And let us not thinke the suite easie, because we come as children to a Father: for we must consider, wee are but children by Adoption, and if the condition of Adoption bee not performed, the alliance is dissolved; and then we become as meere strangers: or rather as the very children of wrath as we were before: as the Prodigall child confessed, *He was no more worthy to be called his sonne*.

But doe wee alledge our forgiving of others, as a cause of Gods forgiving of us; or as a measure? Not as a cause: for so wee should take place of God, and goe before him: Not as a

Ioh 1, 26.

measure : for so wee should limit God, and bee above him. And yet as a cause; but a cause of capacity of pardon, not a cause of pardon : a cause of approach, not a cause of accessse : not an efficient, and yet without which, no effect. And as a measure also, but a measure which wee bring empty to God, and looke that hee should fill it; that of his fulnesse wee may all receive. When wee pray to God to forgive us, as wee forgive others, wee doe not limmit God to our forgivenesse; but wee require his forgivenesse in its owne extent; as much more full and absolute, than ours; as hee himselfe is more absolute then wee : his Mercy more full than ours.

But if this bee no cause of our forgivenesse; what can we say for our selves, why our sinnes should bee forgiven? Can wee say, that the Commandements are too many, and too hard to bee kept? but wee sinned as much, when there was but one Commandement; and that one, easie enough in all reason. Or can wee say wee have sinned ignorantly, and beene deceived? but that excuse would not bee taken, in our first parents; who yet could plead it better than we : for, they were Novices in the world and not acquainted with the Serpents subtilty; which to us that have serv'd our apprenticeship in the world is too well knowne. Or can we say, we have beene constrained, and have sinned of necessity? but nothing that is not voluntary, shall be laid to our charge. We may thus goe over all the
pleas

pleas, of excuse: and wee shall finde none to make for us, but all against us; unlesse perhaps a plea of *Dauids*, and that a strange one, God knowes: *Bee mercifull unto mine iniquity, O Lord, for it is great.* A strange plea indeed; to make our case desperate; that it may be thought reasonable: to make our selves monsters, that wee may appeare handsome: yet such is our case, that such must bee our course: for if we mince our faults, wee doe but make them the more; and if wee hide them from God, wee doe but make him looke more narrowly to them: and untill wee confesse them to be great; it shewes wee have no great feeling; if no great feeling, no great remorse; if no great remorse, no great sorrow; if no great sorrow, no great repentance. And if wee examine *Dauids* words well; wee shall finde both a truth in the reason; and a reason in the truth of them. They are great; great in number, for they are more than the sands of the Sea. Great in weight for they are as a weighty burthen, too heavy for him to beare. Great in voyce, for their cry reacheth up to heaven. Great in continuance: for they have lasted from the time his mother conceived him, to the time his mother the earth received him againe. And yet in the truth of these greatnesse, there is great reason of forgivenesse. They are great, and therefore fit to shew Gods Power to bee great, that can forgive them: They are great, and therefore fit to shew his Mercy to be great, that will

Psal. 51. 11.

Iob 13. 27.

Psal. 38. 4.

Gen. 4. 10.

will forgive them : They are great ; and therefore fit to shew Gods Wisedome to bee great ; that knowes how to forgive them in his Mercy, without prejudice to his Iustice : and in his Iustice, without derogation from his Mercy.

But hath *David* no better reason to alleadge, why God should forgive our trespases, but the greatnesse of our trespases ? Indeed, as from our selves, hee hath not ; from God hee hath : as *Forgive me, O God, for thy Names sake* : for how else could he verifie his Name of Father : and *Save me, O God, for thy mercies sake* ; for how else could hee justifie his Nature of being mercifull ? and even from our selves, though *David* doth but intimate it, when hee saith ; *The Lord said unto my Lord* : yet wee can deliver it in plaine tearmes: Forgive us, O God, for thy Sonne Iesus Christ sake : and this we may justly call a reason from our selves : seeing, He was therefore given to us, that hee might become of us : that being in us, he might be a rancome for us. And therefore, when we say, *Forgive us our trespases* : doth not Christ seeme to take our person upon him ? and when we say, *As we forgive our debtours* ; doe not wee seeme to take Christs person upon us ? seeing in the petition, that seemes verified which was spoken of Christ, *Hee was accounted among the wicked* : and in the condition, that seemes verified which is spoken of us ; *Of his fulnesse we have all received.*

But though our forgiving of others, bee neither

Psal. 25. 11.

Psal. 6. 4.

Psal. 110. 1.

Ioh. 11. 14.

1. Tim. 2. 6.

Esay 53. 12.

Iohn 1. 6.

ther cause nor measure, of Gods forgiving of us : yet it may be inquired, which hath the priority ? for they are here so woven and connexed together : that it cannot easily bee discerned. Gods forgiving is first named ; but our forgiving seemes first intended. Our forgiving is the condition, and the condition must bee first performed, before the petition can bee granted. Gods forgiving is our petition ; and the petition must first bee granted, before the condition can bee performed. So wee are in a labyrinth here. Our forgiving proceeds from charity ; but what charity without the grace of God ? and what grace without forgiving our sinnes ? Gods forgiving proceeds from mercy ; but what mercy to them, that have not charity ? and what charity in them that forgive not others ? so wee are in a labyrinth still. Our forgiving is our action : but what activenesse in us, to any good, without the assistance of God, the Fountaine of all goodnesse ? but God assisteth nor, where hee first forgiveth not. Gods forgiving is his action, and is grounded upon our repentance ; but what repentance, without sorrowing for our sinnes ? and what sorrowing without forgiving ? So wee are in a labyrinth still : and no *Ariadnes* thread to guide us out ; but onely Gods Mercy ; for the same Mercy in God which forgiveth us, enableth us with grace to forgive others. In Gods forgiving, it is derived to us : in our forgiving it is derived by us : In Gods forgiving, wee are onely pas-

five: in our forgiving, wee are both Active and Passive: but Passive first in receiving the grace; and then Active in using the grace. And therefore, wee say not, forgive us as wee have forgiven; but as wee doe forgive: seeing it cannot bee thought when we desire God to forgive us our trespasses: but that the not forgiving the trespasses of others, is part of the trespasses wee desire to bee forgiven. There is therefore no standing with God for priority: but wee shall doe well, seeing wee cannot bee too sure of performing the condition; to turne the condition into a prayer: that as in the petition, wee understand; I believe, O God helpe my unbelief: so in the condition to understand; I am in charity, O God helpe my uncharitablenesse. Helpe mee, O God, out of the intricatenesse of this labyrinth; so forgive me, that I may forgive: so make mee to forgive, that I may bee forgiven.

Doe wee therefore well consider, what wee doe, when wee say this petition? For doe wee not make these words, *Forgive us our trespasses*: to stand at the mercy of the words following, whether they shall prove a prayer, or no? For, if wee doe as wee say, and be mercifull to others: they are no doubt, an excellent prayer: but if wee doe not as wee say, and forgive not others: what are they then but a very curse? for what greater curse, or what plainer tearmes to expresse a curse, than to pray to God to forgive us as wee forgive others: and in the meane time to

meane

meane nothing lesse, than forgiving of others? and so wee doe worse to our selves, than David prayed to bee done to his enemies: *Let their prayer be turned into sinne.* For we have little else left us of goodnesse, but our prayers to bee good: and shall wee turne them also into sinne? and that which is the worst of sinne, into a curse? can wee not bee contented, to commit trespases against men; but wee must make them reach to a mocking of God? Is it not enough that wee bee so wicked to deserve damnation; but wee will bee so desperate to pray for damnation? O my tongue, cleave rather to the rooſe of my mouth, than bee made an instrument of this petition; unlesse thou finde my heart, to set thee a worke: for so thou shouldst make thy selfe an instance of Gods complaint: *They draw neere we with their mouthes, but their hearts are farre from us.* And yet, O my tongue, I must not have thee to forbear saying it; seeing it may passe for some part of obedience, to say as thou art taught, though thou doe not as thou sayest; and who knowes whether God may not give a blessing to it, whilst it is in thy mouth: that though at first, it rise not from thy heart; yet through his grace it may revert a convert; and turne backe upon thy heart.

Psal. 109. 7.

Esay 29. 13.

But what say wee to such men, who are so farre from thinking it charity, to forgive their trespassours; that they thinke it honour, not to forgive them? doe more feare the disgrace of

men in forbearing revenge: than the displeasure of God in seeking revenge? May wee not justly say of such: that for all their pretending either honour or valour: yet are they in truth both cowards and fooles; cowards, to feare where there is no cause of feare; and fooles not to feare, where there is cause. And indeed, is it not a marvellous thing, how men dare bee so bold to say this petition; and yet bee so carelesse to performe the condition? Doe they thinke it to bee a charme; and that the bare saying of the words, without more adoe is of it selfe sufficient to procure forgivenesse? Or doe they thinke God so prodigall of his pardons, that he bestoweth them upon all commers; without any difference? Or doe they believe, he is so easie of belief, that he takes all promises for payments; and never lookes further after any performance? Alas, all these are but suggestions of the divell: they will all be found in the prooffe, to be of no prooffe; but rather these words of the condition will be the ground of their damnation: for, from them the Iudge will take the advantage, and justly pronounce against them: *Ex ore tuo te iudico*: Thou hast often prayed to be forgiven thy selfe, as thou forgiveest others; and yet all thy life long, thou hast done nothing but breathed revenge: Thou shalt now at last have thy asking; such forgivenesse as thou hast shewed, such thou shalt finde; cast him into utter darkenesse: He would never forgive; Hee shall never bee forgiven.

But

Forgive us our trespasses.

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But why should God require that of us which hee would not doe himselfe? For, when the Angels sinned; He would not forgive them, but presently in his anger, cast them out of Heaven: And when our first parents transgressed: Hee would not forgive them, but presently in his Justice cast them out of Paradise. And yet if hee had forgiven the Angels; there had not beene a Serpent to seduce Eve: and if hee had forgiven our first parents, there had not beene originall sinne to corrupt us. But O my soule, take heed; remember, the seed of the woman was not yet promised: and thou mayst hereby see what God is to us, without Christ; even a consuming fire: and what he is, thorough Christ; a fire still, but to comfort, not to consume: for hee having payd the ransom of our sinnes: it is now as just with God to forgive sinnes: as it was before to punish sinners: and wee are now in the state St. Paul speakes of; *Forgiving one another, even as God for Christ Iesus sake hath forgiven us.* So that God requires no more of us, than what hee hath performed to us: Or may we not be bold to say; Hee therefore requites it of us; that hee may be able to performe it to us? and let it not bee taken as impiously spoken; that God should not bee able to forgive us unlesse wee forgive others: seeing there is a pious sense, in which perhaps wee may bee bold to say; Hee is not. For is it not said of Christ: that among his owne people hee could doe no miracles: hee seemed, not

Heb. 13.19.

Iohn 1. 9.

Mark. 6.5.

Math. 18.23.

to want will ; but to want power ; Hee could not doe them : yet wee must conceive this want of power was not in respect of himselfe : but in respect of them ; they wanted faith , and were incapable. And as in them want of faith seemed to take away power from him that is omnipotent : so in us , want of charity seemes to take away mercy , from him that is all loye : For doth not Christ tell us of a King , who forgave his servant many debts : but when the servant would not forgive his fellow ; hee came upon him againe for the same debts , notwithstanding his former forgivenesse : Not , that the King went backe from his mercy , but that the servant went forward in his cruelty : Hee wanted charity , and was incapable. For Gods mercy indeed can never enter , where mans cruelty keepes possession : and it is impossible a pardon should bee sealed to him , in whom hardnesse of heart , suffers not the seale to make impression.

But is there not a difference here betweene the condition and the petition ? For , in the petition , wee pray to God to forgive our debts : but in the condition wee offer God , to forgive our debtors ; and why is this difference ? Indeed in both must be understood both : yet in each of them there seemes a speciall adreſſement to each of them. For it followes with God , that if hee forgive the sinne ; hee is presently withall reconciled to the sinner : but it followes not with men ; for they oftentimes can
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be content to forgive the offence: when yet they cannot finde in their hearts to bee friends with the offendour: as it is the voyce of the world to say; I will forgive him, but I shall neuer forget him: where, by not forgetting, they meane not loving: and truely if they love not, truely they forgive not.

But seeing our trespasses are of two sorts: some, committed against God; and some, committed against our neighbour: It may bee here demanded; in praying to God to forgive our trespasses, what is it wee meane? For, if onely the trespasses committed against God, what shall then become of the trespasses committed against our neighbour? and if in our prayer wee meane them also; it may then bee doubted, what God hath to doe to forgive trespasses committed against others, and not against himselfe? Certainly in our prayer wee meane both; and therefore it remaines onely to resolve the doubt: which none but prophane persons would offer to make. Indeed, if thou couldst finde any thing which were a trespassse against thy neighbour, and were not also a trespassse against God: thy doubt might be thought something, which now is nothing: seeing, there is no trespassse against thy neighbour, which is not first and greatest, a trespassse against God. For if a man steale, it is a trespassse against his neighbour; but it is first a trespassse against God; because God forbids it. If a man commit a murder, it is a trespassse against his neighbour; but it is first

first a trespasse against God ; because God forbids it: but this seemes not to remove the doubt. For, did not *Cain* commit a trespasse against *Abel* when hee murdered him? yet God had not then forbidden murther. Did not *Rachel* commit a trespasse against *Leban*, when shee stole his Idolls? yet God had not then forbidden stealing. Indeed, these things were not yet forbidden by the positive lawes of God, written in Tables of stone; but they were notwithstanding forbidden by the naturall lawes of God, written in the Tables of our hearts. But this doth not yet remove the doubt neither. For seeing there is some trespasse committed against the neighbour: it must needs belong to him to forgive his part; and not to God to forgive all. Surely, the neighbours part, in regard of Gods part, is scarce worth reckoning: and therefore *David* though hee had taken from *Vrias*, both his wife and his life; (two as great trespasses against a neighbour, as could bee) yet he saith to God: *Tibi, tibi soli, peccavi: Against thee, against thee onely have I sinned*: as if his trespasses against *Vrias*, were not worth the speaking of. Yet God is contented to allow the neighbour his part also; and therefore Christ teacheth us, *If our neighbour have ought against us: to goe first and be reconciled to him; before wee come to offer at the Altar*: as if else hee might put in a caveat, and stoppe our petition: and so indeed hee may. Wee must therefore use all earnest entreatie: offer all possible satisfaction:

faction; make all humble submission to procure our attonement: but if all our endeavours cannot prevaile: if our ability bee so small, that wee cannot satisfie; or their hearts bee so hardened that they will not bee satisfied: it is then Gods prerogative to take the matter into his owne hands: For vengeance is his, and hee will repay: and *The Lord is King*, saith the Psalm; *the earth may be glad*: and glad indeed, wee may bee all; that the Lord is King, and will judge the earth: for, if men should bee our Iudges; and our hope of forgivenesse shou'd stand in the breasts of men: alas poore wretches, what man of us all should goe to Heaven? for, what care they how many goe to Hell: so they may bee revenged, and have their wills? which *David* knew well: and therefore when after a great sinne, God offered him his choyce of punishment: *Either famine, or pestilence, or to flee three daies before his enemies*: though hee seemed in a great straight; yet hee quickly resolved of his choice: *Let me fall* (saith hee) *into the hands of God, for his mercies are great: and let mee not fall into the hands of men.* And therefore Christ, out of this prerogative of God, said unto the thiefe upon the Crosse: *This day shalt thou bee with mee in Paradise*: hee stands not to examine his trespasses to his neighbour: hee takes up on him to answere them himselfe; and tells him without more adoe; *This day shalt thou bee with mee in Paradise.* Wherefore, O my soule, observe here first; what thou promist God to observe:

Psal. 10. 4.
& 37. 33.
Rom. 12. 9.
Psal. 97. 1.

2 Sam. 24. 13.

Forgive them that trespass against thee : I doe here therefore forgive all the world : If any man have done mee wrong ; if any man have intended mee evill : I doe freely and fully, from my heart forgive him. And then, observe what Christ teacheth thee to observe : seeke all meanes to bee reconciled to thy neighbour : I doe here therefore desire forgiveness of all the world ; if I have done wrong to any man, if I owe any thing to any man, which I am not able to pay : I am infinitely grieved, and heartily sorry ; and humbly from my heart intreate him to forgive me. And when thou hast done this, thou hast yet a City of refuge to flie unto, God : and to him confesse thy finnes, and desire forgiveness : I doe here therefore prostrate my selfe before thee, O God ; I confesse and acknowledge the heynousnesse of my finnes : and I most humbly from my heart entreate thee to forgive me. This done, O my soule, thou mayst rise from the earth, and take comfort ; and mayst bee bold to say, *The Lord is my helper, I will not feare what man shall doe unto me.* For thou mayst be sure that God will use either his authority to the world, to make it forgive thee ; or his prerogative over the world, and forgive thee himselfe.

But is it not strange this petition should come in so late ; which one would thinke should have beene the first ? For, how can wee expect adonative before a pardon ? that any thing should bee given us ; unlesse our finnes be first forgiven us ? Is it not, that the foure first petitions are
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Psal. 56. 4. 11.
Heb. 13. 6.
Ier. 15. 11.

very ancient ; and were said of our first parents, even in Paradise : and in them wee alter nothing but the tunes ; for they were to them songs ; but are to us supplications : They were to them Hymnes, but to us are Dirges : but the two latter are wholly new, and come but now in, and therefore take their place as they come : For they are indeed, the meere reparations of our first parents ruines : and had both of them beene altogether needlesse, if they had not both of them beene altogether gracelesse. And yet there appeares another reason. For, wee have asked to hallow Gods Name ; and that his Kingdome may come : and that his Will may bee done : and that hee would give us bread to eate : and now, it seemes by our asking for temporall things ; (which is the last care of a Christian man) that Christ would have made an end of the Prayer heere, if it had beene possible ; but it would not bee : For, our hallowing Gods Name is but imperfect ; his Kingdome comes to us but in part : his Will, though it bee done as it is in Heaven ; yet it is done in earthen Vessels : and therefore after all this, there is no remedy ; wee must needs come to this at last, and aske forgiveness : or else all that went before will not serve the turne, for which this prayer is intended. And may it not bee another reason why this petition comes in so late, and is placed amongst the last ; to shew, that Repentance comes never too late, so it comes at last : and therefore Christ makes this one of our last peti-

Psal. 51. 2.

tion; as washing the Disciples feete, was one of his last acts; the very embleme of this petition. Yet wee may observe how dangerous a thing this late repentance is: for, though *Peter*, no doubt, had often said with *David*, *Wash mee thorowly from my sinnes*; yet when it grew so late, before Christ came to wash him indeed: hee would have put it off; if Christ had not put him on with an extraordinary motion.

Mark. 22. 32.

But may wee not seeme here to bee at a stand? For, heere are many petitions; but wee can see none of them asking for faith: as Christ prayed for *Peter*, *That his faith might not faile*: and the Apostles prayed, *O Lord increase our faith*: and is it not strange that in this principall prayer, wee shou'd not pray for that which is the principall: that all our petitions should bee for workes: and none of them for faith? Is it, for some such reason as *Moses* had: who describing the creation of the world; and the making of all creatures: yet speaketh nothing, of the making of Angels, though of all creatures, the principall? Or is it, that Christ makes this a prayer, not a Catechisme: and a prayer for the Faithfull, nor for Infidels: for, *Hee that comes to God, must believe that God is; and that hee is a rewarder of them that seek him*? Or is it, that wee cannot pray for faith; but it must needs bee, either without cause, or without effect: and so bee either needlesse or fruitlesse? For, if wee have faith already, it is needlesse to aske it: and if wee have it not;
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Heb. 11. 6.

it is in vaine to aske it : seeing, what we aske not in faith, Sr. *James* tells us, wee shall not obaine : and if wee aske it in faith, wee then have faith to aske it, before wee aske it. But will it not bee better not to looke out reasons, why wee doe not aske it ; but rather to shew reasons, that wee doe aske it ? and aske it wee doe indeed, not verbally but really. For, doe wee not pray for faith, when wee pray for the hallowing of that, which cannot be hallowed but by the tongue of faith ? the Name of God. Doe wee not pray for faith, when wee pray for the comming of that, which cannot come but upon the feete of faith ? the Kingdome of God. Doe wee not pray for faith, when we pray for the doing of that, which cannot bee done but by the strength of faith ? the Will of God. Doe wee not pray for faith, when wee pray for the having of that, which cannot bee had, but by the hand of faith ? forgive-nesse of our sinnes. Certainly, seeing wee pray for the causes and the effects ; for the roote, and the fruit of faith : it is not the want of naming faith, that can be a reason to make us doubt, that wee pray not for faith ; no more than the want of naming Christ in this prayer, is any reason to prove that wee pray not here in the Name of Christ.

It is proper to this petition ; that where all the other are absolute, this onely is conditionall : and where the other are onely contemplative, this is both contemplative and active : for, it is to bee done, as well as to bee said. And where all

the other petitions looke God in the face: and expect to receive something at his hands; this onely with the Publicane, presumes not to looke up to Heaven; neither aspires to taste of Gods bounty, but onely of his mercy. And yet as dejected as it seemes, it hath greater spirits; at least speakes greater words than all the rest: for where the other doe but onely sue for grace, to bee enabled to doe good workes; this undertakes to doe good workes at its owne perill: and where the other respect Gods blessings all of free gift; this offers to pay for what it takes. And it is proper also to this petition; that it may bee called by two names: For, as we say, *Forgive us*; It may bee called the petition of repentance; and as wee say, *As wee forgive our debtors*; it may bee called the petition of charity: and they are justly joyned heere together, seeing they cannot well bee parted a sunder: for either wee must have both, or neither of both.

Last of all, are placed Infants; who though they bee well borne; yet being but children, it is no disparagement to bee set at the lower end: For when it is said; *Lead us not into temptation, but deliver us from evill*; is it not most properly the petition of Infants? who though they cannot say their prayers, in their owne persons; yet seeing they have their Angell, it is like they have their petition, and say it in their Angell: and what is fitter for them to pray, who are most
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subject to feare; than to pray against that object which is most to bee feared: and feare is the proper character, both of them, and of this petition. And it is fit they should *Agnum claudere*; be the last that come into the Temple to pray; seeing they are the last that come into the Field to fight; or rather their prayer is, they may not come into the Field at all. And this may bee a comfort to those parents: whose children die in their infancy; that certainly their prayer is heard, and granted: seeing God spares to bring them into the field of temptation: (for *Tentatio est vita hominis super terram*) but delivers them presently from this present evill world.

Here the word *And*, is set on worke againe; and could not be spared: for, as before it servd to joyn the spirituall blessing to the temporall, charity to prosperity; so here, it serves to joyn one spirituall blessing to another, perseverance to repentance. And it seemes to doe as good service now, as it did before: For if a man have his sinnes forgiven; and afterward *be led into temptation*; and bee not withall *delivered from evill*: he will quickly fall to his old trade of sinning againe; and the end of that man will be worse than the beginning. But all this is help'd by the comming in of *And*: which brings with it either a freedome from temptations, or an assistance in temptations; either an exemption from the battell, or an assurance of victory.

It is proper to this petition; that where all
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I Cor. I. 8.

the other are single, this onely is double : and as being the petition of weake Infants, requires the assistance of both the hands of God. And it may bee called, the petition of perseverance ; and takes the right way for it : for it removes the impediments, and then applies the helps : and when there is nothing to pull it downe ; and a sure proppe to hold it up : what should hinder, but it may last for ever ?

Wee have seene now, that even the vertues themselves seeme to speake ; and make petitions for us : holinesse, hope, obedience, providence, repentance, charity, and perseverance : and is it not strange, that wee see not faith amongst them ; and that shee, of all other, should bee missing here ? but may not perhaps the reason bee, because she seemes not to have any particular worke to doe in this prayer, as the other vertues have ; but hath her working in the whole ; and in every part ; and cannot bee so properly said, a Captaine of a Company ; as shee may bee stiled, the Generall of the whole Army ?

But howsoever wee may bee unwilling to understand this petition, of naturall infants ; yet of spirituall wee cannot, of whom Christ saith ; *Wee cannot enter into the Kingdome of Heaven, but as little children.* And such wee are, the best of us all, when wee are at best ; wee can neither goe nor stand, but as wee are led : for if wee bee left to our selves, wee are sure to fall. Wee are therefore

fore contented to be led : and have made choice of our leader ; but if hee lead us, where we may chance to fall, what are we the better for his leading ? and what is then our prayer ; that hee will not lead us, into the rugged waies of temptation, where we may dash our foote against a stone ; but that hee will lead us, in the even paths of righteousness, where our feete may neither slip nor stumble : and if he doe not alwaies hold his hand over us, to keepe us from taking falls ; that yet at least, hee will put his hand under, and keepe us from taking harmes.

lar. 32. 9.

But if we take this petition generally ; doth it not seeme to make us speake exceeding strangely ? as though we thought God a seducer ; and where all this while we have expected he should doe us good ; wee should now begin to feare, he would doe us hurt ? But the truth is, we are not distrustfull of God, but of our selves ; not of his leading, but of our following : Not that God tempts us, for St. *James* hath cleered him of that, where he saith ; *that God tempts no man.* But wee have other tempters ; the world, the flesh, and the divell ; who have all their severall waies of tempting : For, the divell tempts us, by suggestion of fancies ; the world tempts us, by allurements of objects ; the flesh tempts us by inclination of will : and these againe are all pressed upon us ; by the devill, with the rage of a roaring Lyon, by the world, with the subtilty of a flattering enemy ; by the flesh, with the treachery of a false friend : so that, if force and fraud and false-

Gal. 5. 29.
Iohn. 16. 33.

hood would doe it, we were undone: and yet against all these we may doe well enough: For, Christ hath overcome the world, and hath broken the serpents head; and by his death mortified the flesh: and so no matter now, who is against us, if God be with us: but if hee lead us in, that should lead us out; in what case are wee then? God is an Actour in all our actions; and he hath two hands to worke withall, though he doe not alwaies use them both at once, and what is then our prayer? that he will be pleased not to use his left hand of Iustice, to lead us into remptation; but if his pleasure be to doe so; that yet at least he will use his right hand of mercy also, to leade us out, and to deliver us.

Wee said before, that this last petition of the three latter; seemes to bee subordinate to the last petition of the three former; and therefore having sayd, *Thy Will be done*, wee justly now make suite to him to bee good unto us; and not to lay too heauey burdens upon us: for of whom should we seeke for mitigation of our burdens, but of him to whom wee have submitted our backs? But why should Christ teach us another order in our praying, than hee used himselfe in his owne praying? For hee prayed: *Father, if it bee possible, let this Cup passe from me; yet not as I will, but as thou wilt*: so putting his petition before his submission: but he teacheth us, to put our submission first, and after to come with our petition? Is it not that Christ might place his petition where he pleased; who had power

power in himsele to grant it to himsele? For hee had power to lay downe his life; and hee had power to take it againe: but if wee should place our petition first, it might seeme, as if we did capitulate with God; and made not our submission, but upon condition.

When wee say, *Lead us not*; wee seeme to doubt God: but when wee say, *Deliver us*; we shew our trust in God; When wee say, *Lead us not*; it implies wee are fearefull: but when wee say, *Deliver us*; it implies wee are confident. And how should this variation come to happen? In the first, wee looke upon our selves; and can see nothing but weakenesse; and therefore can see nothing, but doubtfullnesse and feare: but in the second, wee looke upon God; and can see nothing but goodnesse: and therefore can feelee nothing but hope and confidence. In the first, wee consider the great hate and power of the divell over us; and this makes us fearefull: In the second, wee consider the great love of God to us; and his great power over the divell: and this makes us confident. In the first, wee consider the Law; and what is threatened to transgressours, and have cause to feare: In the second wee consider the Gospell, and what is promised to beleivers; and have cause to hope. Thus the Law sends us to Christ; our owne weakenesse to seeke for succour; the tempter to looke out a deliverer. Consider, then, O my soule, what happinesse it is to thee; that though the Law kill; yet Christ quickens:

Gal. 3. 24.

though the flesh bee weake ; yet the Spirit is willing : though thou hast a divell for thy tempter ; yet thou hast God for thy deliverer. And may wee not take comfort, to thinke how fitly our temptation, and our deliverance are placed in one petition together ; least if they were put into two petitions , they might seeme to bee too farre asunder ? For if our deliverance, should not bee immediate to our temptation ; GOD knowes , what hurt wee might take ; but wee all know , what hazzard wee should runne.

Psal. 119. 37.

It may seeme a strange prayer of *David*, to say, *Averte oculos, ne videant vanitatem* : Turne away mine eyes from seeing vanity : as though God medled with our looking ? Or that wee had not power in our selves, to cast our eyes upon what objects wee list ? But is it not , that what wee delight in, we delight to looke upon ? and what we love, we love to bee seeing ? and so to pray to God, that our eyes may not see vanity, is as much as to pray for grace, that we be not in love with vanity. For indeed , vanity hath of it selfe so gracefull an aspect , that it is not for a naturall man, to leave looking upon it : unlesse the fairer aspect of Gods grace, draw our eyes from vanity, to looke upon it selfe ; which will alwaies naturally bee looking upon the fairest. And as *David* here makes his prayer in the particular , against temptations of prosperity : so *Christ* teacheth us, to make our prayer in the generall ; against the temptations, both of prosperity and adver-

adversity; and very justly: For, many can beare the temptations of one kinde; who are quickly overcome, by temptations of the other kinde: So *David* could beare persecution without murmuring, but when hee came to prosperity; hee could not turne away his eyes from vanity. In his crosses, hee could say; *Examine mee, O God, and try mee; Iudge mee according to my integrity.* But in his prosperity, he was glad to say; *There is no soundnesse in my flesh; neither any rest in my bones, because of my sinne.* And as *David* had better shoulders to beare adversity; than eyes to beare prosperity: so there are others, that can beare prosperity with moderation; who are quickly overcome with impatience in adversity. And it seemes the Divell tooke *Iob* to be of this temper: for hee saw his carriage upright, in his prosperous estate: but hee told God, it was no marvaile; seeing he had set a hedge about him; a hedge of prosperity: but if hee would breake downe that hedge, and let in crosses; hee should finde him another man than hee tooke him for: hee would curse him to his face. But though the divell were deceived in *Iob*, and that *Iob* could doe this: doe wee thinke, that every one of us could doe as much; Or rather, not one of a hundred? Or rather, as *Salomon* saith; *Not one of a thousand:* Or rather, as God himselfe saith here; *Not such another in the whole earth.* And why than would God lay such crosses upon a righteous man, for tryall of that which he knew already? was it not enough that God knew it; but

Psal 16.1.2.

Psal. 31.3.51.

Iob 1.11.

Iob 1.8.

a good man must suffer, that the divell might know it? was it justice in God to put a righteous man to paine, onely for the divels pleasure? But the case indeed is cleane otherwise: God did it not for the divels pleasure; but for his torment; and not for enforming of himselfe, but for endeering of *Iob*: For, as there is no such crosse to the divell, to make him impatient, as to see a man that is patient in crosses; So there is no deed of men, so acceptable before God; as to take all thankfully which hee layes upon them. For, not to murmure; or not to cast our eyes upon vanity: are in themselves any great matters; but when a man murmures not in adversity, which gives so many causes of impatience: or when a man casts not his eyes upon vanity, in prosperity; which ministers so many occasions of allurements: this is a man after Gods owne heart: and this is one to whom the divell may say, as he said to Christ; *Art thou come to torment us before the time?* But the difficulty of doing this; and the danger of not doing this; gives us all just cause to say; *Lead us not into temptation.*

But if it be not good that God should lead us into temptation; why should wee thinke that God will offer it? and if it be good, why should wee offer to pray against it? seeing God, who is the Fountaine of all goodnesse, can never be the streame to carry us to evill? It is good indeed in God; but it is not good for us: It is good in God, that hee should set his Iustice a worke, where

where his mercy is provoked : but it is not good for us, that hee should lead us in ; who is the onely meanes wee have to lead us out. Wee are well assured, that God never tempts us : for else *St. James* should not tell us right : and wee are as well assured, that God sometimes leads us into temptation : for else Christ should not lay our petition right : but it is not all one, to tempt us ; and to lead us into temptation : To tempt us is properly the worke of satan : To lead us into temptation, is oftentimes the worke of God. It was God, that led Christ into the Wildernesse to bee tempted ; but it was the divell that tempted him, in the Wildernesse. And even this is our case ; if God lead us into temptation, the divell will be sure to fall a tempting us, to lead us into sinne : and to resist the devils temptings, Christ found it so difficult for himselfe ; that hee knowes it to bee impossible for us : and therefore what hee knowes wee cannot resist, hee teacheth us to prevent ; which is onely done by this petition : For if God leade us not into temptation, the divell may have the will to fall a tempting us ; but he shall never have the power to tempt us to falling.

But why should wee pray, not to bee led into temptation ; seeing *St. James* bids us, to account it for exceeding joy, when we fall into temptation ? Is it wisdom to pray against our exceeding joy ? Or is it misery to be led into that, into which it is happinesse to fall ? where should bee the cause of our making this petition ?

Not

Iam. 1. 2. 

Not in the temptations; for then *St. Iames* would not say, *they were cause of joy*: Not in Gods leading us, for then *David* would not desire God, to be his Guid: Is it, that temptations, which are good in themselves; are made evill, if God leads us into them? Or is it, that Gods leading us, which is good in it selfe; is made evill, if it leade us into temptation? Or shall wee beleeeve Christ, and thinke *St. Iames* was deceived? Or shall we beleeeve *St. Iames*, and thinke Christ was mistaken? O feeble flesh, what may not temptations worke upon thee; when this very praying against temptations; becomes it selfe a temptation unto thee? But is it not, that some temptations are onely outward; and are but as Files, as I may say, of our rusty nature; of which *St. Iames* speaks? And some are inward, and are as engines of battery, to our weake nature; of which Christ speaks? and so *St. Iames* sayes true; that we have cause to joy in those; as the Iron hath cause to joy, to have the rust Filed off: and Christ speaks true, that wee have cause to pray against these, as that which is weake, hath cause to pray, it bee not batter'd with engines: and all comes to this, that God will not lead us into temptations, and there leave us: but so guard us, and regard us in them, that though they File us, they may not foile us: though shake us for our fruite, yet not to our fall, but have the issue with the temptation.

Cor
Thornely
1 Cor. 10. 13.

But why should we thinke that God will doe that

that for us, which hee would not doe for Christ himselfe? For, hee led him into temptations, of hunger and thirst; of scandals, and reproaches; of crosses, and persecution; but above all, into that transcendent temptation, which made him cry; *My God, my God, why hast thou forsaken mee?* and how then can wee looke hee will spare us? Even for the same love wee looke hee should spare us; for which we finde he spared not him. For he therefore led him into temptation; that hee might thereby triumph over the tempter; and wee therefore looke he will spare us: lest the tempter should thereby triumph over us. For God as our Captaine will as well bring us off; as lead us on: and he might well trust Christ with temptations, who had forces of his owne to make resistance; but there is no trusting of us with them, who are all of us creeples, from our mothers wombe.

This petition seemes very plausible to worldly mindes; because they thinke there are no temptations, but onely crosses: yet there is something in it that would not like them very well, if it were well understood. For would any man like to pray that he might not be rich: yet so he does, that sayes this petition as St. Paul tells us, *They that will bee rich, fall into many temptations; and into many foolish, and noysome lusts.* And therefore Salomon never puts on the masque of generality, but delivers it to God, in bare termes: *Give me neither poverty nor riches:* Not riches, as being a temptation to steale away our hearts

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Prov. 30. 8.

from God; Nor poverty, as being a temptation to make us steale away the goods of others. And yet we need not be dismayed, or angry with the petition; seeing he that prayed so against riches, proved notwithstanding the richest man himselfe that ever was.

But must wee not needs thinke this petition more than needs; seeing by the former petition our sinnes are all already forgiven? Indeed, if Christ to him that cryed to him for helpe, had onely said, *Thy sinnes are forgiven thee*; wee might well enough have made an end of our prayer there: but seeing hee addeth, *Goe thy way and sinne no more*: this makes way for this petition; and now it comes of necessity to be added: for if this petition doe not come and helpe us, wee may goe our way, but wee shall never goe the right way; wee may be made cleane, but wee shall never be kept cleane: For the former petition was a remedy against our sinne, but this is the remedy against our sinfulness; that was phisicke to cure; but this is the phisicke to prevent: and if wee doe not sometimes use preventing, wee must not alwaies looke for curing.

But if this be the preventing petition; and the former, the curing; why doe wee not use this petition first; and so perhaps wee might not need the other? This indeed might well be done in a sound body; but ours, God knowes, from our conception, have never beene so
found,

sound, but that we have ever needed curing; and therefore our prevention is not from diseases; but from the growth of diseases; not to keepe us in perfect health, but to preserve us from greater sicknesse.

And as it is a preventive against sinne: so it is, as I may say, a crosse bill against the authour of sinne: for the divell is continually making suite to God; that he would leade us into temptation: and wee by this petition make suite that hee will not lead us, and we have no advantage of the divell, for prevailing in our suite, but onely our faith: for if faith faile us, the divell is as like to speed in the suite, as wee. But though Christ prayed himselfe for *Peter*: that his faith might not faile: and seemes to leave us here, to pray for our selves: yet wee cannot doubt, but that comming in his Name, hee will doe as much for us as hee did for *Peter*: and then if Christ by his prayer, obtaine for us, that our faith doe not fayle: wee may bee sure, by our owne prayers to obtaine for our selves, that God will grant our suite, and not the tempters.

R. y. be. d.
John 17. 10.

But seeing God is in Power, almighty: in Wisedome, infinite: in Care, most tender: in Watchfulnesse, most vigilant: what need wee to feare, or can wee bee afrayd off, if hee be our leader? No cause indeed of any feare on Gods part: all the feare is on our parts: for though God bee powerfull, yet we are weak, as Christ saith; *The spirit is willing, but the flesh*

it weake: though God bee wise, yet we are foolish: that God saith of us, *My people have no understanding*: Though God bee carefull, yet wee are wilfull; that it may bee said as well of us, as of the Iewes, that wee are a stiff-necked Generation. Though God bee watchfull, yet we are drowsie; that Christ may say to us, as hee said to the Apostles, *Could ye not watch with mee one houre?* And now if God should leave us to our infirmities: and adde his leading to our owne aptnesse of falling into temptations: It were impossible that this house of ours, which is built upon the sands, should ever bee able to stand upright. O Lord, let thy Spirit leade me; for without leading, I am afrayd to fall; but let him not leade mee into temptation; for by such leading, I am sure to fall: so leade me in the way that I bee not led captive away: yet know, O my soule, and despaire not; that if it should so ill befall thee; yet Hee, which led captivity captive, is able to deliver thee.

Psal. 68. 18.

But why should wee talke so much of the diuels tempting us? For who is able to come personally, and accuse him of any such matter? St. James saith; *Every man is tempted, when hee is drawne away of his owne lusts, and entised*: but speakes not a word of any tempting from the diuell. But may it not be said here; *Tela palam aciuntur; Clam subministrantur*? St. James seemes to speake of sensible tempting; of which our owne consciences can accuse us: and which wee may

Iam. 1. 4.

may easily take notice of in our selves : but the divell is no such tempter : hee is one that will not be seene in tempting : he catcheth us as wee use to catch a beast ; by clawing and looking another way, he comes not more close to us, than he keeps himselfe close from us : and therefore the more dangerous because secret ; his malice is not knowne till felt, and when felt, yet scarce discerned : It is a skill that passeth our cunning, to discern *Inter morbum mentis, & morsum serpentis* ; betweene the weeds of corruption, growing naturally in us : and the seeds of infection, cast by satan into us : as Christ told *Peter, Satan hath desired to winnow thee as Wheate* : and what was this winnowing but tempting ? yet *Peter* could not charge the divell with any such matter : he found no such winnowing in himselfe, nor ever should have done till hee had winnowed him all to chaffe : if Christ had not prayed for him, that his faith might not faile. For as the winde bloweth where it listeth, yet no man knowes from whence it comes : so this windy tempter breatheth his suggestions where hee listeth ; yet no man knowes from whence they come. Our natures are so prone to wickedness, that we may well enough thinke, they come from thence : yet the Divell that never thinkes us prone enough : is never backward to set us forward, though by waies and conveyances so secret and hidden, that no juggler playes his trickes more closely to our sense, than hee ministers his suggestions, privily to our fancies, that where

Luke. 22. 31.

1 Pet. 5. 8.

Salomon saith, There are foure things too wonderfull for him; and which hee cannot know: hee might perhaps have added this as a fifth; the diuels way of tempting in the minde of man. Although therefore wee cannot personally come and charge him with tempting us; as our first parents could: yet seeing *Christ* told *Peter*, and *Peter* hath told us; wee have reason to take notice of it; and give them the credit to beleeeve it.

Psal. 26. 2.

But may not this petition, with great reason bee thought unreasonable? we would bee taken for pure silver; and can wee not endure the tryall? wee desire to bee accounted hardy souldiers; and can wee not abide to heare of the battell? how unlike are wee to *David* in this? For, what wee pray against, hee prayed for; *Prove me, O Lord, and try mee, examine my raiues and my heart.* But was this prayer of *David*, an opposition to our petition here? hee prayed to be tryed in that which is past: wee pray, not to bee tryed in that which is to come. Hee prayed to bee tryed, because he knew his owne innocency; we pray not to bee tryed, because wee know our owne frailty. When the matter was onely betweene him and *Saul*; hee might stand upon his innocency and justifie himselfe: but when it comes betweene him and God; hee knowes not then, where he is himselfe: but is faine to fall a praying: *Forgive mee my secret sinnes*: and not contented with that which is past; hee is glad to prevent the time and say, *Encline not my heart*

Psal. 141. 4.

unto

into any evill thing: and so David is as ready to say this petition as wee; Leade us not into temptation.

But is it not strange how wee should be come to this? Doth not this petition suite very ill, with those that went before? For by them we have prepared our selves at all points for this spirituall warre: By the first, wee have put our selves under Gods colours, and goe under his Name: By the second, wee have put on all the Armour of God; and have as much as the Kingdome can afford us: by the third, wee have put on a resolution to stand to it whar ever happen: By the fourth, wee have victualed our selves for every day, as long as the warre lasts: By the fifth, wee have made our peace with God and the world; and is it not strange that after all this, wee should now shrinke from the battrell, and bee afrayd least God should lead us to it? But all this is done, as *Hezekiah* said to *Esay*, *The children are come to the birth, and there is not strength to bring forth*: and as *St. Paul* saith, *God hath concluded all under unbeliefe; that hee may have mercy upon all*: So wee may say, God hath concluded all under feare and weakenesse; that he may deliver all: and that we may know and acknowledge, that wee have no hand at all in it; but that our deliverance is wholly and solely, the worke of God: that we may call him, and call upon him with *David*: *O thou our deliverer from our enemies*. We onely have a prayer and a song, for all

Esay 37.3.

Psal. 118. 48.

Pfal. 49. 15.
Ier. 9. 4.
Eccle. 6. 13.

1 Pet. 5. 8.

Exod. 14. 4.

Exod. 15. 2.

Pfal. 118. 14.

Esay 12. 2.

all wee can doe: a prayer of supplication; that hee will deliver us: which is this wee say here; *Deliver us from evill*: and a song of praise for our deliverance; which is that, that followes; *For thine is the Kingdome, the Power and the Glory.* A song of praise for our deliverance: but from what, and from whom? From hell, from the grave, from the world, from our enemies, from our friends, from our selves; but above all, from one that makes use of all these against us; from the bramble satan, who catcheth hold of us, to rule over us: but thou, O Lord, art the true Olive tree; and thine is the Kingdome: from the roaring Lyon, that goes about to devoure us: but thou art the Lyon of the Tribe of *Judah*, and thine is the Power; from the cruell *Pharaoh*, that pursues to destroy us; but thou art the Lord of Hosts that gettest thee honour upon *Pharaohs* Host and thine is the Glory: And for this deliverance from *Pharaoh* and his Host, though but a type of ours; *Moses* long since sung a song so loud, that it hath ecchoed from him to *David*; and from *David* to *Esay*, and from *Esay* is come to us *Thou, O Lord art our strength, and our song; for thou hast beene our deliverance.*

But is deliverance from evill, the highest blessing wee can reach to, by our prayers? what becomesthen of the resurrection of our bodies, and the life ever lasting? things so much talked off, and so highly magnified? Are they onely idle names, and are there no such things indeed? Or are they so little worth the praying for, that

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in all this absolute Prayer, we bestow not so much as a word upon them? Or shall we thinke the Prayer imperfect; seeing the greatest things are left unprayed for, and not once named or implied? O my soule, take heede, let not the weake fancies of thy owne spirit; or the strong suggestions of a worse Spirit, move such unhallowed doubts within thee; For our deliverance from evill, shall plainly appeare to bee the highest blessing wee directly attaine to by our prayers; and yet our confidence for the resurrection of our bodies; and for the life everlasting, shall have foundation enough to stand most firme. For the three first Petitions, seeme chiefly referred to the honour of God; in whom all his attributes are equall; and therefore in them, wee goe, as I may say, upon even ground; wee can find neither rising, nor falling in them; wee see me to see nothing, that carries any higher than the earth, or that carries any longer than this life; (and therefore that clause, *In earth as it is in Heaven*; though it be expressed onely, in the third petition; yet it is by many, understood also in the other two :) but in the three latter, which are referred to our owne benefit; wee seeme to be climbing up *Jacob's* Ladder; for at every petition, wee take a step higher. In the first, wee beginne very low; and aske, as *Jacob* did, but onely meate and raiment: In the second, wee take a step higher; and aske a pardon of our sinnes. In the third, wee goe yet higher; and aske an absolute protecti-

on from all dangers, and deliverance from all evill : wherein we may be said, to have wrestled with the Angell, and obtained a blessing : for this is the highest step wee can possibly attaine to in this mortall life : But how doth this step reach so high as *Jacobs* Ladder, which reacheth up to Heaven ? Marke therefore, O my soule, for, having begunne in humility ; It seemes, as if Christ here should say unto us : Friend, sit up higher : for this step of our deliverance from evill, seemes to deliver us to Heaven : seeing it is contiguous, and joynes immediately to the first step, wee shall take in heaven ; when all teares shall be wiped from our eyes ; and they be made cleere, to behold the blessed vision of God, which is the highest step of all : and in which consists the summe and *summum* of our eternall happinesse.

But why in all this Prayer, should wee have for these things, no Petition ? Is it that wee shall have them rather by the participation of Christ, than by the intercession ? rather as sonnes, by inheritance ; than by sute, as servants ? and is as much beyond our prayers, as above our capacities ? Or is it, that our deliverance from evill, which is the highest step wee are capable of in this world, implies an Adhering to the Deliverer himselfe in the world, where wee shall be capable ? Or may wee not say, that the Petition, *Thy Kingdome come* ; though it goe from us with an onely reference to the honour of God ; yet it is returned from God to us, with this Inference.

Inference; *Honorantes me Honorabo*: and though it reach not so farre as the suite of his mother of *Zebedens* sonnes; to have one sit at the right hand; the other at his left: yet hee reacheth as farre as the sute of the thiefe upon the Crosse; *Lord, remember mee when thou comest in to thy Kingdome.*

But lest it should be said, that wee goe about to take the Kingdome of Heaven by violence, may wee not make the matter plainer, by saying: that wee therefore pray not for the resurrection of the body, and for the life everlasting: because they are not so properly the objects of faith, which have most to doe in our Prayers; as they are the objects of hope, which is a transcendent to our Prayers. Faith indeed prepares us for hope: and these things we here pray for, for the things wee hereafter hope for: but as it is not the fashion of a sonne, to pray his Father to make him his heire; but hee carrieth himselfe dutifully; and performeth his obedience; and then hee doubts not but hee shall be heire: so it is not our fashion with God; to pray for our inheritance; which is life everlasting, and the Kingdome of Heaven; but we pray, that as sonnes, we may doe our duties; and obey his Will; and then, wee have an assured hope, wee shall enjoy them. Although therefore by Name, and in expresse termes, wee pray here, but for the things onely, which may be had here; yet by consequent, and as in their causes, wee pray also for the things, which shall be had

Heb. 6. 11. 18.

Psal. 16. 9.

Ioh. 19. 25.

Gal. 5. 5.

Tit. 3. 7.

hereafter. For the Graces, which are the causes preceding now, the blessings which are the effects, will necessarily follow; that is, remission of sinnes, and obedience to his Will; and an uniting to Christ by the comming of his Kingdome, being here obtained; the resurrection of our bodies, and the life everlasting: and the blessed vision of God will undoubtedly succeed. Wee therefore pray onely, that all impediments of our owne defects, may be removed; and that all Graces necessary, may be supplied: and for the rest, wee rest our selves upon God: and Faith seemes here, to put us over to Hope; for wee have no more Petitions to make; but the next thing that followes: is that, of the Martyr *Stephen*, concerning our eternall life; *In manus tuas Domine, commendo spiritum meum*: and concerning the resurrection of our bodies, that of the Prophet *David*; *My flesh shall rest in hope*: For having the promise of his Word, and the truth of his promise, and the infallibility of his truth, for our security; though wee have not done with Faith; yet we have now more to doe with Hope; and through Faith are made confident to say in Hope; *I know, that my Redeemer liveth*; and though wormes destroy this body, yet I shall see God in my flesh. For, wee through the spirit wait for the hope of righteousness through Faith; and that being justified by his Grace, wee shall be made heires according to our hope of everlasting life.

But

But yet at last, if it be exacted of this prayer, that it must of necessity include also the blessings of the World to come; or else will be concluded for imperfect: may wee not very justly justifie it, even in this kinde also? Let us therefore take a review: For, though at the first looking, wee have discovered nothing; yet wee continue looking, as the servant of *Elisha* did; wee shall perhaps, discern a Cloude, arising from the sea of these Petitions; that will serve to signifie, a showre of blessings, immediately to follow. And wee neede not stand long a looking: for, doe not the very first words afford us a Cloud? For, when wee say, *Our Father*: doth it not imply, that wee are his children? and if the Father alwaies be in Heaven; shall the children alwaies be on Earth? how then is it true, that where hee is, wee shall be also? and that which Christ saith: the sonne abideth in the House for ever? For, how shall hee abide there, if hee never come there? seeing therefore Heaven is Gods House; and wee as children, must in our time, be in the house with him; we must necessarily at last, come to be in Heaven: and so one of the blessings is found boere, which was complained of, to be wanting in the prayer. And when it is said, *Hallowed be thy Name*: shall not Gods Name eternally be hallowed? If then wee be appointed, to doe a worke which is eternall; must not wee be needes eternall, that are to doe

it? and so, to our being in Heaven, is added eternity; another of the blessings, complained of, to be missing. Let us now come, to *Thy Kingdome come*: and will not this afford us; to see the Cloud more plainly? For, the Kingdome is but in relation to the subjects; if therefore the Kingdome be perfect, the subject must be perfect also: for without perfection of subjects, It can never be a perfect Kingdome: and what perfection of subjects could there be; if there should be no othe subjects, but onely Angells? For so, there should bee but one ranke of subjects; which in a Kingdome, were a great imperfection. To make therefore some other ranks, for perfecting of this Kingdome; wee also shall be taken in; and then certainly, taken in, whole and entire; both body, and soule: for else, the Kingdome should rule over but pieces of subjects; which in a perfect Kingdome must not be. If then wee be taken in, whole and entire; then must our bodies be raised, and joyned to our soules againe; and this is our resurrection: another of the blessings, complained of to bee missing. And may wee not continue looking still; and come to discern the Cloud yet plainer? For when it is said: *Thy Will be done in Earth, as it is in Heaven*: are not wee to doe as much worke, as the Angells? and if we doe as much worke, may wee not expect as much blessing? now they behold the face of God

continually; and therefore wee certainly, if wee doe the Will of God, shall doe so too: and so wee have found even the greatest of the blessings, which were complained of, to bee missing in this prayer: And wee have found it heere, where wee least expected it. For indeede, these Petitions will afford divers waies of drawing forth these blessings from them; according as wee take our standing to discern the Cloud. But this which is done, may serve sufficiently, to cleere this Prayer, from all imputation of imperfection: seeing wee have all the blessings now, that can be thought of, worth the having: Eternall life; and that in Heaven; and that both in bodie and soule; and in them both, to enjoy the blessed vision of God; which is life everlasting, in its exaltation. And now, if any man thinke, that to fetch the resurrection of our bodies, and the rest of these blessings, is farre fetched, and from the Clouds indeede: Let him consider, how farre it was, fetching it, from the Words of God to Moser: *I am the God of Abraham, the God of Isaac, and the God of Jacob*: and yet when Christ fetched it so farre; it was taken for a proove neere hand; and for a Cloud of witnesses. And indeede, there is a benefit to us, by this abstruse expressing: for being lesse obviouse: It is more speculative in the searching: and more meditative in the finding: and the more it is wrapped up to the

Mat. 22. 32.

the sense, the more it is dignified to the understanding.

And though these Petitions may serve sufficiently, to afford these Blessings : yet there is a Petition behind, which though it make not so great a shew of a Cloud : yet may prove to afford as great a showre of blessings, as all the former. For, when wee are delivered from all evil : then if death be evil, wee are delivered from death ; and to be delivered from death, is life everlasting. When we are delivered from all evil, then if corruption of the body, be evil ; wee are delivered from that corruption ; and to be delivered from that corruption ; is the very resurrection. When wee are delivered from all evil ; then if restraint from the sight of God be evil : wee are delivered from that restraint ; and to be delivered from that restraint : is to be admitted into his presence, and to enjoy his blessed vision. And now this prayer reacheth full as high, as *Jacobs* Ladder : and so wee have Ladder enough, to carry us to Heaven ; and prayer enough, to obtaine the blessings of Heaven : and wee are come to the *Consummation* of ; which is not onely a finishing, but a perfecting : a perfecting in it selfe, in being made perfect ; and a perfecting of us, in making us perfect. Let us therefore pray this prayer ; and let us pray that wee may pray it ; seeing it can never be too much said, which can never be enough done.

